

AN EXPLORATION OF THE IMPARTATION ABILITY
OF APOSTOLIC PRACTICES
IN FAMILY SYSTEMS

Hobby Chapin

Bachelor of Arts, Harding University, 2001
Masters of Divinity, Harding Graduate School of Religion, 2006

Mentors
Paul King, D. Min., D. Th.
Andrew Park, Ph. D.

A FINAL PROJECT SUBMITTED TO THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
December 2015

**United Theological Seminary
Dayton, Ohio**

**Faculty Approval Page
Doctor of Ministry Final Project**

AN EXPLORATION OF THE IMPARTATION ABILITY
OF APOSTOLIC PRACTICES IN FAMILY SYSTEMS

by

Hobby Chapin

United Theological Seminary, 2015

Faculty Mentors

Paul King, D. Min., D. Th.

Andrew Park, Ph. D.

Date: _____

Approved:

Faculty Mentors:

Associate Dean of Doctoral Studies

CONTENTS

ABSTRACT	iv
INTRODUCTION	1
CHAPTER	
1. SYNERGY	6
2. BIBLICAL FOUNDATIONS	45
3. THEOLOGICAL FOUNDATIONS	80
4. HISTORICAL FOUNDATIONS	98
5. THEORETICAL FOUNDATIONS	124
6. PROJECT ANALYSIS	149
APPENDIX	
A. PRIMARY PARTICIPANT PRE- AND POST-TESTS	199
B. SECONDARY PARTICIPANTS PRE- AND POST-TESTS	212
C. TRAINING EVENT OF FIRST SIX-WEEK TRAINING	217
D. APOSTOLIC SURVEY DATA	227
E. APOSTOLIC ENTRUSTMENT SURVEY	252
F. MEASURED SURVEY DATA AND OUTCOMES	257
BIBLIOGRAPHY	265

ABSTRACT

AN EXPLORATION OF THE IMPARTATION ABILITY OF APOSTOLIC PRACTICES IN FAMILY SYSTEMS

by
Hobby Chapin
United Theological Seminary, 2015

Mentors
Paul King, D. Min., D. Th.
Andrew Park, Ph. D.

The purpose of this case study is to understand how apostolic practices may be imparted and implemented in the context of families. The hypothesis was family units who are equipped in and apply apostolic practices will see an increase in their ability to impart those practices to other family units. Apostolic practices were implemented within the context of fourteen families in the Denver Metropolitan area. Data was gathered from pre- and post-testing, a focus group, journal entries facilitated among participants, and a survey conducted among successful apostolic leaders. Data was triangulated confirming the hypothesis.

INTRODUCTION

It would seem that most who desire to pursue doctoral studies, if they want more than credentials out of the experience, will engage the process with a goal for research in place. For me, this opportunity came unexpectedly. After my masters, my wife told me that I could do a doctorate with my second wife. I was not active looking for further education. With this opportunity, I had a short window of time to make a decision. In discerning together, my wife and I came to believe this was an invitation from God.

During the first week of intensives, I was able to share with a table of peers that I was uncertain as to what would be the primary focus of my study. I had been functioning in an apostolic role starting house churches and my wife was learning that she was prophetic. God had been speaking that the next season of life was to be spent building a foundation together as husband and wife. Therefore, I articulated ambiguity and shared this brief description to my peers.

One of the women at the table came to me afterward and said, “The Lord showed me that you will be focusing on putting apostolic and prophetic practices in the home and it will transform families and businesses around the world.” My initial thought was that it was a nice sentiment, but mostly a regurgitation of what I had just said with a very positive and optimistic slant.

Three months later, I was flying to the next peer session. I was on the airplane sitting with my long time ministry partner. I presented three options as possibilities for a

research focus. My friend said, “The Lord just showed me a picture of the front cover of the book you will write when this project is finished. It is a picture of a pebble dropping in a pond and rippling out. It has to do with all that the Lord is showing you about putting kingdom practices in the family first.” This was not helpful. It added an option rather than narrowing the field.

The next day, while having lunch with another peer at a salad and smoothie shop, the woman had an interruption in her thought and said, “Whoa! The Lord just showed me a picture of a pebble dropping in a pond and said it is your project and it will be putting apostolic and prophetic practices in the family.” I looked at my ministry partner in awe. We had not mentioned anything about our research goals.

The third day, at the first night of a prophetic conference the guest speaker took the stage. He said, “I want to talk to you all tonight about something I think the Lord has been showing to me. It is about the relationship between apostles and prophets.” After his presentation, I went and told him that I was considering a focus on putting apostolic and prophetic practices in the family system and asked if this prophetic man believed that the husband-wife relationship fit what he was learning about the relationship. He said, “Absolutely!” Therefore, I made the choice. It seemed loud and clear that it was fitting to invest time and money in this direction.

Eight months later at the next peer session, I was having an identity crisis. I was struggling to connect to God. In a room full of some heroes, I prayed, “God, I need to be assured that you are with me. Please tell one of these people that hear you so well to come and give me a word that is already on my mind.” I gave God three options for what someone might say. A man came over. I did not regard this man in the same esteem as

one of the mighty movement leaders who were present in the room. I had little to no expectation that this man would speak the needed words. The man prayed at length. He was very loving. Finally, he said, “The Lord just showed me a pebble dropping into the ocean and the ripples are going out far and wide and coming all the way back to you and blessing you and your family. He says this is your project.” It was a compelling word. These experiences and more have continued throughout the duration of the program.

I have a deep belief that the topic of this research is on God’s heart for people in this season. These ideas are not new to me. It is an honor to feel charged with the topic. It includes issues that touch my passions.

Many have written about the nature of apostleship and apostolic ministry and many have written about discipleship within the family system and the nature of the church as family. Yet I am only aware of one scholarly work that addresses an integration of apostolic ministry in relation to the household system. In that regard, this topic is unique among scholarly works. Roger Gehring provides a very helpful resource in his book *House Church and Mission*.¹ Gehring’s work focuses primarily on the context of households in the first century. He shows the unfolding mission in relationship to households and addresses how apostles targeted households to reach cities. Yet, he spends little time addressing the nature of apostolic identity in relationship to the sender. Gehring’s work is limited to a first century scope and provides little application.

The family culture of the United States bears an anomaly in comparison to family cultures throughout world history. Particularly in the emergence of varying types of

¹ Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Baker Academic, 2009).

nuclear families and the break from a pattern of living among extended family systems. The abilities for travel, air conditioning, and divorce are a few among many that have contributed to loneliness, emotional and relational dysfunction, and extreme busyness in life. North Americans are socialized to move far away from their families to start their own nuclear family units. They pursue the American dream of having it all—whatever “all” may mean. They work hard to play hard. Relational commitments come and go. In the midst of this, many families find themselves completely frazzled and fragmented. Children are often raised without present parents and with multiple moms and dads. They are tossed back and forth from one family to another. It is a very confusing time among children growing into adulthood. The culture is now a couple of generations deep in this way of being. It is no wonder so many families are crying out for help in their marriages, parenting, and general issues of life management.

God has an answer for families. He has set in motion a way through Jesus Christ by the Holy Spirit to bring the wholeness of the culture of heaven into the homes of American families. The culture of heaven and the way of the kingdom is countercultural to any earthly culture, including North American cultures. Yet, the culture of heaven is available among all earthly cultures, including North American cultures.

I want to offer the possibility that the continuing foundation of apostolic and prophetic ministry for the people of God integrated into the lives of families is a part of a solution. It is an offer to be integrated into the eternal family of God with a God who is present to his children. God’s family has present fathers, mothers, brothers, and sisters who share in a culture of love, joy, peace, hope, and power while continuing to engage

the suffering that is present on earth. This offer brings the possibility of the culture of heaven meeting the culture of earth for real transformation.

A vision for how apostolic systems aimed toward and emerging from within family systems will follow. I attempt to show how cultures are transformed as a result. Biblical, historical, and contemporary thought are explored to articulate a theology that integrates apostolic and family realities. Stories and tools are given to enable the imagination toward implementation. Ultimately, I put this into a practical context showing how the vision God has given can meet the great needs of the city.

This theological treatment can be considered an ecclesiology as it is a study of church organization and function. Yet, as much as it addresses ecclesiological aspects, its greater aim is toward discipleship and leadership development. As this project lays a theological foundation for the nature of the church as apostolic and as family, it hopes to equip disciples by first providing a clearly articulated and consistent frame that helps heart and mind come into alignment with understanding. Secondly, it hopes to provide a clear way for disciples to join in a community equipped and able to step into the realities of apostolic practice while honoring kingdom family identity.

CHAPTER ONE

SYNERGY

Cultural transformation occurs on several levels. Both personal and collective transformation are interrelated within the layers of society from the individual to the family and to the city. Transformation is not possible without others. It requires choices exercised repeatedly by a person and a people. It happens within a family and among friends and various collective bands. In order to lay a foundation for the topic of this thesis, a personal testimony has shaped the vision for this exploration.

In 2006, I moved to the Denver Metropolitan area to start new churches. Five years into the process of seeing a network of house churches develop; reflection on the process brought an interesting insight. At a critical time, nearing the three-year mark, God brought me into partnership with a prophetic couple. They were young in their faith and immature in their prophetic function. I was immature in apostolic function as well, yet felt convicted to press into the apostolic role. Through intentional partnering as apostle and prophets, one house church multiplied into three. Then two more house churches in the area joined in with the network.

Along the way, a more mature prophetic couple partnered with the apostolic team of me and my ministry partner and the network grew from five churches to eleven. Previous attention to Scriptures such as Ephesians 2:19-22 were read through a lens of

Cessationism and academic reflection prior to this experience.¹ A fresh reading of this text while in the context of mission and with a new persuasion concerning the presence of God by the Holy Spirit brought new questions as to what Paul intended. A new thesis emerged: Paul was not using this text to say that the church was built on a teaching given by a set of leaders once and for all in regards to the foundation of the church. Rather, Paul was highlighting that the Kingdom continually advances with apostles and prophets providing leadership. One result is that communities are shaped and sustained by the apostolic and prophetic function.

Mature prophetic men and women started speaking of my wife's prophetic gift. This sounded strange. She showed no indication of hearing the Holy Spirit, especially in light of the community's experience of growing in hearing the Holy Spirit. After several mature prophets identified her prophetic gift, she started asking for more insight into what this means. She started growing in her ability to recognize God's voice. The Holy Spirit gave clear direction to me and my wife for the priority of our partnership as husband and wife, father and mother, and apostle and prophet. In learning about the priority of the marriage partnership, the Holy Spirit pruned away competing ministry investments and opportunities in order to show a new way of ministry multiplication that emerged out of the overflow of a new realm of stewardship.

God gave a challenge: if I would willingly prune a global ministry to one as locally as my own home, he would rebuild the ministry to a greater influence. The expanding conversation led to a conviction that church starts in the home with parents

¹ Ephesians 2:19-20, New American Standard Bible. Unless otherwise noted, all Scripture references in this document are from the NASB.

who provide apostolic and prophetic leadership and God is able to multiply kingdom advancement through this foundation. This explored reality is evident through Scripture and historical revival movements. Therefore, many significant implications are worth continual investigation.

A Burning Desire

It was Sunday, and several families had gathered after church to share in good fellowship for the afternoon. I was four years old standing in a swimming pool. The other children were wildly running around the perimeter. Their screams intensified during play. The parents inside rushed to the door to hear the cry, “I have to baptize somebody!”

This story characterizes a lifelong expectation and burning desire in this my life. An expectation formed very early that a person who knew Christ would live much like the Christ of the Gospels and the believers of Acts. For this boy evangelism and openness in talking about the testimonies of God were the measure of one’s relationship with Christ. The dissonance between his expectation and the reality that he perceived created a burning question. What truly transforms people in their faith and knowledge of God through Christ by the Spirit? I did not actually know to think of it in those terms as a four year old, but the reality of the desire was strong. This driving pursuit was an anchor throughout diverse experiences of life as a preacher’s kid, through various ministry opportunities, and in seminary. In this search, many trails have been explored bringing ever-developing perspective.

In thirty-six years, twenty-five years have been spent in ministry leadership roles. I have been fortunate to serve as a worship leader, youth minister, preacher, small group

program director, leader of overseas campaigns, and church planter in both cell and celebration and house church models. During that time, I worked various jobs to support my family and completed nine years of theological education. I graduated High School, obtained a Bachelor of Arts in Bible, and a Masters of Divinity. I worked as a summer ranch hand haying, as a construction worker, and as a general maintenance worker for a chain of convenience stores. I sold nutritional supplements, vacuum cleaners, and life insurance. I worked as a maintenance man for a bookstore and later transitioned to the book department. I was educated as a massage therapist and science-based yoga instructor and worked out of a chiropractor's office. I taught at a Bible college and worked as an adjunct faculty member of a local seminary. I became a leadership coach for local, national, and international church leaders. I took summer jobs working on an organic farm and working with a fireworks company. I took a full-time job as a circuit designer in telecommunications. In the midst of this, I always perceived myself as a full-time minister, going in and out of full-time ministry support and bi-vocational roles. This foundational sense of ministry identity was shaped in early childhood as my heritage placed a strong emphasis on the doctrine of the priesthood of all believers.

As much as I have been developed in task based and vocational roles, I consider my ultimate identity to be shaped more by who I belong to than what I have done. My parents love Jesus Christ. My father was a third generation preacher in Churches of Christ. His family line helped pioneer the Restoration Movement in Western Tennessee. The name Chapin has several similar derivatives, one of them being Chaplain, meaning "Army Pastor." It seemed fitting. My Grandad often reminded, "Always remember who you are. You are a Christian first and a Chapin second." My parents have been dedicated

to praying for me since before my birth. God has been faithful in answering many of their prayers.

The doctrine of the priesthood of all believers was taught early in life. A self-understanding pervaded that identity as a Christian took primacy over any professional identity. Beyond that, a calling toward ministry has driven my decisions step after step.

Moving Toward Oneness

Many blueprints had been drawn in attempt to discover the perfect formula for doing church—as if that were an actual possibility. I thought that to discover the right practices, like a formula, that it would guarantee to transform each person that participated and in turn transform the city and the world. The goal was a reproducible model. At times, the drawing board was an outlet for dreaming. It would bring life as I considered the potential of a practice. Implementation of these practices would provide shape to my desire and understanding. My desire was to see a church planting movement emerge. It was my goal to plant out of the original church I had helped establish between the first three to five years. With a little bit of success, I quickly sensed the opportunity to plant again at the three-year anniversary of the first church. The initial adjustment that made sense was to go simpler in relational organization. I chose a house church approach.

At this time of transition, two streams of thought emerged. These rocked my understanding of God, myself, and others. These understandings collided to set a new track. The first stream emerged from a mentor figure. This mentor had been leading house churches in Denver for eleven years. I wanted to know others who were doing house church. Little did I know that I would be getting a spiritual father for the next

season. The mentor imparted a vision for church as family and leaders as parents. In our first conversation, I agreed to work on being a father to my son and a spiritual father to those whom I was leading. The mentor taught me about paying attention to my own heart and to the hearts of others. This set a foundation for examining perceptions and beliefs. The mentor was relentless in asking the question, “What is the Lord saying to you about that?” Up to this point, I did not know what the voice of God sounded like except to look at Scripture for answers. It was during this time I learned to listen to God. Life was being revolutionized around listening to God and listening to my heart.

While in graduate school, in a course called The History of the American Restoration Movement the professor implied that God was involved with what was happening throughout the world, and not just in the restoration circles. It was the first time I really became aware of God’s leadership in the contemporary world. I also read Henri Nouwen’s book *The Way of the Heart*, which raised awareness to prayer as a two-way conversation.² I was waking up from an unintentional Deism.

The mentor gave a challenge to bring these practices of listening into church rhythms. In order to implement the practices a project was engaged called the October Experiment. I set out with my community for one month to listen to God and to listen to one another on a heart level. In doing this, we used Mark Virkler’s *Four Keys to Hearing God’s Voice*³ and a listening tool called SASHET.⁴ The first month, we saw a great

² Henri J. M. Nouwen, *The Way of the Heart* (New York, NY: Ballantine Books, 2003).

³ Mark Virkler and Patti Virkler, *How to Hear God’s Voice* (Shippensburg, PA: Destiny Image Publishers, 2006).

⁴ The SASHET tool was created by Frank and Dixie Morris. I did not learn it from the Morris’ resources. Yet, to see a description of their understandings and processes see, Frank Reinhardt Morris,

deepening in our bonds with one another. By the end of the month, I was able to say, “We did a good job of listening to one another, but we didn’t take time to listen to the Lord. Can we do this for one more month and this time make sure we do both?” The group agreed. By the end of the second month, a profound new reality had been realized. During that time, the people started reporting that they were going on walks in their neighborhoods to meet their neighbors, they were praying, they were reading their Bibles, and more. Up to this point, much had been taught on trying to do all these good and right things. The people wanted to do these things, but could not really figure out how to get themselves to do them. In one month of releasing them to listen to God, they had true ownership of the things God was inviting them to do. I realized then that God is present and capable of leading people. God is not the honored guest of the gathering, but is the host and leader. This rhythm became deeply ingrained in a new way of functioning.

During this season of mentoring, I entrusted myself to a life of doing nothing, except what I saw God doing. It was a life patterned after Jesus as described in John 5:19-20. I went through an identity shift sustained by the Holy Spirit. So much life was found in the midst of a continued death of my former self-understanding.

The second colliding stream was in an introduction to the power of the Spirit for healing, deliverance, prophecy, and other various gifts. I started praying for people with success. Teachings from Bill Johnson, Randy Clark, Graham Cooke, and others were helpful. The Lord was patient in teaching me to walk deeply in some new lessons.

Whereas the first stream was one of learning to listen to God and live with a new kind of communion. The second stream was one of learning to steward authority and power.

I attended a Global Awakening School of Healing and Impartation in Abilene, Texas. It was my first time to receive an impartation by the laying on of hands. I was at complete peace lying on the floor. I believe God spoke saying, “If you will go home and stop coaching leaders around the world and focus locally—as locally as your wife—I will build a greater influence through your ministry than if you continue on the track you are on now.” I honored that word.

From that time on, I began ending coaching relationships that had formed and focused my energy locally through prayer. I was becoming aware and impressed with how worldwide movements that were seeing hundreds of thousands of people were led by leaders who prayed for hours a day. I started investing time both intentionally in my commitment to pray and flexibly in my openness to God’s daily leadership. The leaven of the Kingdom was released and moving through many places in the city. I started seeing the city differently and people differently. I knew that God cared more about who I am than what I did for God. I learned how to tend to my wife’s heart with greater attentiveness. I was seeing my sons deepening in their peace and love. God had confronted the compartmentalized way of life that had become rooted in my life. My life was being reshaped toward a beautiful oneness between myself and God while also drawing together my relationship with my wife, my sons, my churches, and my city.

Context

Following the impartation in Abilene, I went home with a conviction and faith to honor the word that was given as a promise from God. Two months later, in January of 2011, I read Heidi Baker's *Compelled by Love*. She cast vision for loving God and loving one's neighbor. She showed that loving and believing for the multitudes happens when one stops to love one person at a time.⁵ After reading her book, God said, "This is your resolution for 2011. Learn to see the multitudes in one person, and your wife is that person." I have been a steward of these words, among many, on topic. In doing so, I experienced major paradigm shifts in self-understanding and in an understanding of how to interact with others.

A social-ecological model will be used to give frame and flow for what follows. A social-ecological model is one in which social contexts are seen in concentric circles. It begins with an individual and moves out to show a person's interpersonal relationships with family members and close peers. A broader circle of interpersonal relationships is seen within the context of community connections such as churches, schools, workplaces, or meaningful social spaces. Finally, the community is placed in a societal context of a circle representing a broader culture such as a city or regional area demonstrating a larger-scale cultural make-up of a geographically bound people-group.⁶ The relationships

⁵ Heidi Baker, *Compelled by Love: How to Change the World through the Simple Power of Love in Action*, (Lake Mary, FL: Charisma House, 2008), 17, 35, 132.

⁶ "Using an ecological frame enables us to step back to see the rich and complex environment within which each particular congregation is embedded. A broad range of individuals, cultures, and organizations makes up each context. By carefully studying this context and discovering a place within it, congregations can work together for good." Nancy Ammerman, Jackson Carroll, Carl Dudley, William McKinney, eds., *Studying Congregations: A New Handbook* (Nashville, TN: Abingdon Press, 1998), 74.

between myself and both God and people is central to the descriptive context for this study. Therefore, the context will be described primarily in relational circles.

For the purposes of this description, a brief description will be provided with the big picture and the statistical base of the societal context of the Denver Metropolitan Area. Then, building from the smaller levels of interpersonal relationships, this summary will start by showing a primary context of my family unit and expand to a description of several blended sets of peers in specific community contexts including church, school, and three social arenas. Finally, this overview will return to a synopsis of the larger picture, as experienced through my perceptions, including an articulation of the spiritual needs which are present in this culture.

Metropolitan Denver, Colorado

The Front Range of Colorado plays host to a great population of nature-lovers, adventure-seekers, and those just trying to make a living. The Front Range has a string of cities from Pueblo in the south to Fort Collins in the north following Interstate twenty-five. The largest population of people along this corridor is found in the Denver Metropolitan area, claiming nearly three million residents.⁷ Great cultural and ethnic diversity are represented. However, though one can find nearly any type of food, art, or hobbyist activity, a few aspects of the culture stand out.

⁷ “Metro Denver has a population of nearly 2.9 million people, and has a growth rate that has consistently outpaced the national rate every decade since the 1930s. . . . Metro Denver also ranks first among large U.S. metros for total population gain in the twenty-five to thirty-four year age group between 2008 and 2010.” Metro Denver Economic Development Corporation, “Population,” [www.metrodenver.org](http://www.metrodenver.org/demographics-communities/demographics/population.html), <http://www.metrodenver.org/demographics-communities/demographics/population.html> (accessed April 26, 2013).

Denver has a recreational culture. The Rocky Mountains are within a half hour drive from the city. The surrounding area experiences roughly 300 days of sunshine a year. This combination draws great crowds of pioneering spirits and outdoor enthusiasts. Popular recreational activities involve nature-oriented and holistic pursuits such as: hiking, biking, skiing, rock climbing, running, yoga, among many others.⁸

The city hosts every type of major professional sports team. A large sporting population lives in fandom. These recreational and professional sports cultures are often distinctive with little overlap. One thing both cultures have in common is their love for the brewpub. The state of Colorado has a high value for the microbrew. An exceptional number of microbreweries exist to hospitably entertain both locals and visitors.

Colorado is one of two states that has legalized the use of marijuana. One does not have to drive very far to find a dispensary. Though many have a love for the microbrew, others enjoy altering their senses through the use of marijuana.

The Denver area plays host to a mixture of beliefs concerning the supernatural with a high population believing in New Age and a growing population adopting Buddhist philosophy. The presence of church buildings suggests that a strong Christian representation exists throughout the city; however, many in the city are not committed church-goers. Although Jesus may be accepted, church attendance is often a lower priority than recreational opportunities. The city does not have a high percentage proclaiming Jesus Christ as Lord, but many of these residents have a Christian heritage.

⁸ “. . . perhaps there's no greater incentive for the country's best and brightest to locate to Metro Denver than our unparalleled lifestyle. In fact, Denver consistently ranks as one of the fittest cities in the United States. Additionally, the Trust for America's Health says Colorado has the nation's lowest obesity rate.” Metro Denver Economic Development Corporation, “Workforce-Stats,” www.metrodenver.org, <http://www.metrodenver.org/workforce-profiles/workforce-stats> (accessed April 26, 2013).

The fastest growing area of Colorado can be found along Interstate twenty-five heading north toward the edge of the suburbs. Thornton, Northglenn, Commerce City, and Brighton can be found in the Northeast corner of the Metropolitan area. It is in this area that my family goes about much of its daily routine. Brighton has a mixture of farming, oil field, and windmill factory workers. Brighton has a seemingly slower pace of life compared to the perceived busyness of more highly populated areas. Brighton is the county seat of Adams County. It has tripled in size over the past fifteen years. It is a city with an identity crisis. Long tenured residents remember going to the grocery store and often seeing many people they knew. Now they lament that they usually do not recognize anyone. Brighton carries a small town feel while remaining in close proximity to the urban amenities. Broomfield and Boulder, which are located in the Northwest Metropolitan area, are more technologically-based work hubs.⁹

This simple caricature describes the context in which my family resides. We believe the city and community is an entrustment. Our goal is to see the reality of the kingdom of God take shape among these people. The following sections will describe the relational reality that exists between us as an apostolic and prophetic couple as we engage the culture of our city.

⁹ “Just over 36% of Colorado’s residents have a bachelor’s degree or higher, which gives the state the country’s third-most highly educated workforce. Metro Denver is a magnet for technical and scientific workers who are interested in career opportunities in this region’s dynamic industries such as aerospace, bioscience, energy, and information technology.” Metro Denver, Workforce-Stats.

Family Unit

One's identity has much more to do with the people one spends time with than what they do for a job or hobby. Ministry opportunities describe opportunities for service of persons. Therefore, I am delighted to give brief descriptions of the relationships with whom I experience life each day.

My first context for ministry is my family. The Chapin family unit consists of four members. My wife and I have been married for fifteen years. I grew up in the Four Corners splitting time between Colorado and New Mexico where I was the son of a preacher and near my grandparents who owned and operated a successful local business. I completed both bachelors and masters degrees in theology. I chose to pursue a college education within Church of Christ affiliated schools in Arkansas and Tennessee. My heritage played a role in leading within the Restoration movement from the beginning of its history on the frontier into current history. I am a worshipper who loves to sing; a learner who loves to read and converse; a trail runner who enjoys playing and watching sports; and I love to experience beauty in nature, culture, and history, which fosters my enjoyment of exploring new places. Yet, my driving passion is to know and experience God and in turn to equip Christian believers to develop awareness of their identity in Christ in order that they be released into their unique destiny on earth.

My wife grew up in Arkansas. She was raised by her mother. Her father died in an automobile accident when she was three years old. She was a local basketball legend in her hometown and held the record for the one-mile run at her high school for eighteen years. She holds both a Bachelors degree in Art and a Masters in Education with an emphasis in Art. She chose to major in Art because she is a very gifted artist. Her greater

passion is in sports and exercise. She ran a women's intramural department that paid for her masters. She currently coaches basketball and cross-country running at a middle school. She loves both being around athletics and the girls that she coaches. She is a snowboarder and rock climber. Though she occasionally sells artwork, coaches or substitute teaches, she finds her primary vocational identity as a stay-at-home mom watching her two sons.

The firstborn is ten years old. He is completing fourth grade. He is a dreamer and a manager. He received a moral focus award for encouragement from three different teachers at his school. The youngest is four years old. He carries an abundance of joy and imparts joy to others.

Our family lives in a new neighborhood development that has seen modest growth over the past ten years. The neighborhood consists of town homes and single-family homes. Many of the neighbors are cordial when talking outdoors, but not as interested in spending time in one another's homes.

We spend much of our time with a handful of families with whom we consider extended family. We are involved intimately in one another's lives and do church with each other in homes. Our family loves to go on adventure with one another both in the city and in the mountains. We are very involved in the life of the school that the oldest son attends. A description of some of these sets of relationships will be given next.

Churches: Extended Families

The Aspen Network of House Churches was a small collective of house churches with a brief six-year history. The network started with a team of eight adults and four children. We moved to the Northeast Denver Metro area in 2006.

Over a six-year period, many diverse expressions of community gave way for a river of people to come in and move out of the fellowship of believers. Ultimately, the community became a band of charismatic house churches. The church started as a cell and celebration model church called Higher Point Christ Fellowship. The goal of the initial planting was not to be a single church, but a church planting movement. My family planted again in 2009 using a house church approach. We called this network of house churches Clay Neighborhood. In starting a second church, a network was formed called “Aspen” to encompass these two groups. A grove of Aspen trees represent many trees standing individually above ground, but held together by a common root system underground. By 2011, they dropped the names of Higher Point and Clay Neighborhood and merged back together as a house church network keeping the name Aspen.

These house churches maintained distinctive uniqueness from one to another according to the make-up of people and the preferences of leaders. These small collections of households shared two practices in particular as a network. These practices were conducted with free expression according to the leader’s nurturing. The primary practice was listening to God for direction. The other was listening to one another on a heart level. The Aspen Network no longer exists as a recognized organization, yet a remnant exists in continuing relationship as extended family bonds were established.

The church that this family participated in most regularly is two blocks from downtown Brighton. The neighborhood has many older homes with a mixture of middle to lower income households. The church consisted of five families. Four of these families are in their thirties. Three of these families have children ranging from ten years old to infant. This church started in April of 2009.

A second church that began on May 19, 2014, is in my neighborhood. It emerged from families who recently joined a launch team for a church startup that meets on the Denver University campus. It consists of six families and a single man. All of the families have children. The first gathering started May 19. This was in honor of John 5:19. Two core values were presented. Those values are that God is a present head and the people are God's family. Therefore, they honor those values by listening to God and honoring healthy family dynamics in their gatherings.

A third church began at the end of the summer of 2014. It was brought together through close friends who live in the northern development area of Commerce City. The host family holds a long-standing relationship with my family that was established within my son's school. This extended family consists of four couples and a single woman. Each of these families has young children. They were also established on the values of God's present headship and familial essence.

The two practices, listening to God and listening to one another, dictate much of these gatherings, with inclusion of times of singing, Bible reading, and/or prayer. They share a common meal. They occasionally pause to play games. They defer to what they discern God wants to do in addressing their lives. They prophesy and impart blessings from the Spirit of God. They often share communion by sharing in the Lord's Supper.

Beyond their commitments to a weekly gathering, these families happily meet throughout the week for various reasons: having meals or coffee, exercising, working on household projects, relaxing in one another's homes, block parties, service projects, camping trips, neighborhood Bible studies, etc. Anything that is a part of daily life and has possibility to be shared is subject to this list. As family is daily, these groups are characterized by a sense of daily connection.

Much of their outreach focus is spent in prayer for specific neighborhoods and families. They invest time toward relationships with the people for whom they pray with eyes open to gospel opportunities. Some have toward working among marginalized groups. However, they consider the people they know and the opportunities in daily life within their community to be their greatest focus for prayer and mission potential. Their ultimate aim is God. They are entrusted to the belief that God will lead them into mission as they are fixed on God and tuned into the cares of God's heart.

Meaningful Social Spaces

Charter School

My firstborn is completing fourth grade at a local charter school. He is completing his fifth year of school at this location. He was part of the school's grand opening. Since its beginning, the school has ranked first among schools in Brighton academically and second among national charter schools affiliated organizationally. The administrators and teachers have high expectations and set an example through hard work, including many

hours of over-time. The school has approximately three hundred families involved in both faculty and attending members.

One of the highest values of the school is parent involvement. Parents are encouraged to be in the school as often as possible. A program for dads is implemented to promote an adult male presence. The parents eagerly participate in many ways made available to them. Everyone rallies around goals of developing the children.

The school promotes a high value for moral focus. High populations of self-proclaimed Christians, including a contingent of Mormons, attend the school. Brighton does not host a prominent Eastern philosophical presence, although a growing number of those interested in Buddhism are emerging. Many non-Christian families demonstrate concern for moral focus to a similar degree as the Christians. Little distinction exists between many of those claiming to be Christian and those who do not.

Many families in the school have relationships beyond the activities of the building. The school hosts regular events on-site that bring people together in addition to the daily hustle and bustle that brings them together in their children's education. Beyond these opportunities for social connection, many attend churches and small groups together, play softball together, have neighborhood block parties together, vacation together, and do the normal life activities around food and drink or exercise.

I have spent much time praying through the halls of the school. From this practice I have been able to establish a regular Bible study with a believing principle, have been given several opportunities to speak in the morning assembly encouraging the students, seen numerous people healed of sickness through prayer, built friendships, saw a home

Bible study emerge, gathered families for regular prayer, equipped committed husbands in loving their wives, among other ways the leaven of the kingdom of God was activated.

Rock Climbing Gym and Running Groups

My wife has been a member of a local climbing gym since 2007. Her gym is an indoor climbing facility. She has won several competitions in her division at various local competitions. It is primarily a sport for a younger crowd of nineteen to thirty-four year olds, although a broad age range of participants workout at the gym on a daily basis.

This crowd has a high concern for their health and their bodies. They often like to eat natural foods and spend time in nature. They also love the sport, which includes a mental challenge that other workouts often do not. They are rigorous in the care of their bodies and push themselves to grow in their abilities in the gym. At the same time, they carry themselves with an appearance of being laid back.

This crowd values connection with one another. They are quick to connect and both give and receive help in climbing routes. They are open to one another and the myriad of lifestyle options including sexual orientation, religious preferences, etc. Relationships form with very little judgment in initial connections. Many who climb at consistent times develop relationships that continue outside of the gym. The gym management does a good job of promoting community. They host various classes and events. Members often go out for pizza and beer after climbing. They also happily go climbing outdoors in the warmer months. Some look for various opportunities to connect out of sheer friendship.

I have not found many Christians in this context. However, I have developed relationships that continue to expand and grow in friendly activity. The spiritual climate is very pluralistic. It is common to see “Coexist” bumper stickers representing all religions getting along. No outward judgment is shown with an expectation that one will not push their views in return.

My wife has helped several of these friends in times of crisis and has been open in sharing her faith. These friends are surprised at her commitment to them as it is extraordinary in comparison to the capacity of many within this culture. They admire her and often invite her to speak direction into their lives. They desire to be with her in both high times and low times.

Similarly, I have a passion for trail running. Most of my training is done with others. Some of these people are close friends who are involved in the churches described above. Others are co-workers or friends made within the local race culture. This culture is very similar to the climbing culture named above. Many rich conversations are afforded by time spent on the trail. Testimonies of God’s power at work in my life were provocative to both believer and non-believer opening up conversations of faith.

Workplace

I have worked for two years at a large telecommunications company in Broomfield hosting 2500 on-site employees with other campuses around the world. My specific office space consists of seventy workers. Company leadership provides an atmosphere for social connection and for healthy lifestyle among the employees. Monthly company events are promoted which involve food, play, and common interest. The

managers regularly reward their division with food. Some teams regularly initiate common meals.

From the leaders to the newly hired an environment of team is fostered in which helpfulness and positive encouragement is expected. Many happily go out for drinks with one another regularly. Many take regular breaks for social banter. Some initiate friendship out of office.

The spiritual climate is very diverse. Many are not ashamed to talk about their spiritual views. Christian expression is not rejected, nor promoted. Though many may talk openly about their faith in limited quantity, many conversations include coarse language. Though the atmosphere carries much positive energy, frustration and sarcasm are present.

I have participated in prayer groups on campus and have had numerous faith-based conversations. Prayer for healing and prophetic words are occasionally offered with varying results. I have been recognized numerous times through a commendation program for encouragement and willingness to assist. Many have also verbally recognized the value of my faith as I bring peace to the teams with whom I work.

Synopsis

The spaces above serve to show the social spaces in which I have varying degrees of consistent relational proximity. My aim is to live from the John 5:19-20 lifestyle of listening to God in each space and living both obediently and patiently to see the kingdom imparted among the people in these environments. Some relationships are strategic. Yet, more than strategic, primary relational connections emerge from a life of

intimacy with God that overflows with ever-increasing fruitfulness in relationships. As I attempt to think apostolically, I am dependent on my ability to hear the God who sends me out daily that I would know God's purposes for each day.

Perceived Community and Spiritual Needs

The culture of Denver is a friendly, open, and transparent culture. The people, though open to connecting with others, often make their interest the priority over the relationships they maintain. This recreation-driven culture provides for social rallying points. Some perceive this behavior to cause detraction toward connection with churches that primarily revolve around weekend services. Though many find their relational connections around recreational pursuit, the activity trumps the relational pursuit.

Closely related to the recreational interest of the culture is a pleasure-seeking culture. The people pursue recreation for a physical and spiritual high. They also pursue their food, drink, and social activity around physical pleasure. Alcohol and marijuana are significant parts of the local community. The need for stimulation and entertainment is often carried into churches. Many well-intentioned churches work hard to market themselves toward the need of regular stimulation.

The friendliness of the culture lacks depth because people gather around interests and allow the relationships to take a secondary purpose. Loneliness is a characteristic of the culture. Many are living in broken homes. Those in functional families are trapped in busyness of work and recreation. They struggle in making friends, especially women. Drugs, alcohol, and anxiety medication are prevalent ways of coping. Though many

social spaces provide a fun environment for connection, many grieve a lack of true heart connection in relationships.

The church culture provides a strong reflection of the surrounding culture. They share the same struggles their non-believing counterparts hold. Many of the larger churches organize around good music and children's programs that allow the parents to be free of their children for the duration of the service. Small group programs are often encouraged, though many of the Christians often say they lack significant relationships. Church-life is often consumed with busyness at the expense of God-encounter and true fruitful relational development among people.

Denver is a city full of kingdom potential. People are looking for meaningful relationships. They are open to authenticity in both people and spiritual experience. I remain hopeful in prayer to see vibrancy with God and one another from house to house among those whom I share close proximity.

Conclusion: Beginning with the End in Mind

The vision of this project is to help equip leaders toward a new landscape in Christian community. This landscape can be characterized by a priority placed on kingdom practices among primary relationships.¹⁰ The focal points in simple terms are prayer and love or as Jesus describes it as loving God and loving one another (Matthew

¹⁰ For a description on first, second, and third places see Michael Frost, *Exiles: Living Missionally in a Post-Christian Culture* (Peabody, MA: Hendrickson Publishers, 2006), 56-57; and Ray Oldenburg, *The Great Good Place: Cafés, Coffee Shops, Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community* (New York, NY: Marlowe & Company, 1999). These authors use first places to speak of the home, second places to speak of work, and third places to speak of social spaces within a community. Though these authors gave shape to this language, this project will refer to primary relationships with more breadth as spaces of priority including home and marriage, close friends and possibly co-workers.

22:37-39). First, the stewardship of one's relationship with God primarily in prayer both privately and corporately. Second, the stewardship of one's relationships with those who are considered primary relationships such as family, close friends, and those involved in significant daily interaction. These are umbrella concepts that bear unpacking.

A secret of the kingdom of God is this: one who takes care of a little will be entrusted with more (Matthew 25:21). The one who learns to invest kingdom energy among primary relationships will see true fruitfulness. This is a weighty insight. First, kingdom life is designed for family relationships as it reflects the true nature of God's people as family. The family is designed to embody the gospel. Families are also a significant context for the message of the gospel both in giving and receiving. Secondly, the priority of investing in primary relationships enables a richness and quality in love that cannot be achieved in community otherwise. Thirdly, the priority is a catalyst for the type of communities and kingdom activities that are really worth multiplying. These are only a few benefits. There is much at stake if this priority is neglected.

The answers to the brokenness of the city are in the daily priorities of prayer and love. They create a ripple effect healing broken spirituality, broken relationships, and broken self-understanding. These priorities provide a corrective to complicated, distracted, exhausted, compulsively busy lives that are disconnected and lonely.

The answers are with the people of God as they are re-discovering and re-claiming their identity as the household of God. This will be the aim of this project. This paper begins with the end in mind. In order to build toward how I been equipped to meet the great needs of the Denver Metropolitan area, an explanation of personal apostolic vision, ecclesiological convictions, and a brief comment concerning implementation will

be provided. Simple definitions of terms such as apostle, church, prayer, and prophecy will be articulated.

Apostolic Vision

Understandings concerning what it means to be an apostolic leader vary and remain fluid in today's North American context. The word apostle means sent one. It is a term of representation (Hebrews 1:3, Luke 9-10). Those who are apostles are representations of the one who sends them. Apostles impart the Kingdom of God into the lives of individuals, into communities, into households—even into businesses and recreation spaces. Churches are a byproduct of apostolic ministry.¹¹

God cares about God's people becoming holy, righteous, loving, understanding, knowledgeable, and successful. God knows the value of evangelism, studying Scripture, and prayer toward the growth of individuals and communities. God has greater understanding of how these practices help people grow and live into his purposes than any group of people can grasp. These are not to be practiced apart from a living relationship with God. They are not an end in themselves. When a church commits itself to listening to God for direction, all of these things will happen and find their places in the life of a believer and within the life of a community. Apostles equip communities that live in and from the presence of God by teaching them to listen to the Holy Spirit.

In order for a church to understand a way of life by the Spirit, it must be demonstrated and nurtured and led. This starts with apostles entrusting themselves to God

¹¹ When the first goal of an apostle is to plant churches rather than impart the Kingdom a skewed sense of dependence on the formation of churches can become a preoccupation. The term apostle is preferred to that of church planter toward the leader's self-conceptualization.

to be led by Him. They can rest knowing that churches will be a byproduct of obedience because God cares more about the fruitfulness of God's family than anyone else.

Jesus modeled and sent his apostolic teams to find households that can recognize, honor, and host the sent one. In doing so, these families of peace find God's true wholeness. They in turn become churches.¹²

The goal of an apostolic leader cannot be satisfaction over growing a church to 100, 1,000, or 10,000 members. A leader can conceptualize a container for these large collections of people and be tempted toward satisfaction. Yet, this is selfish and limited and not in tune with God's heart. Movements that reach hundreds of thousands and millions cannot be contained in man's desire for corporate organizational structures. Rather, the vision for apostolic leaders must become that of equipping Spirit-empowered leaders to nurture small multiplying bands of families and friends and releasing them to God within the city for His glory. The elements contained in this paper describe what I have discovered about apostolic vision.

Introducing Ecclesiological Convictions

Beresford Job, an itinerant minister and elder in England, uses an illustration in his book *Biblical Church* that gives helpful imagery to a burning need toward wholeness among God's people and toward God's purposes of redemption in the world. The basic design of a functional airplane includes wings, a fuselage, a pilot, and an engine. A

¹² Luke 10:6 uses the term "person of peace" which has become a popular missiological term and strategy. For a compelling presentation of how Jesus used this as a strategy see Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Baker Academic, 2009).

designer could design a vehicle without wings and call it an airplane, but it would not function correctly. A trip across an ocean with this sort of vehicle would operate more like a submarine than an actual airplane.¹³

The same is true for churches. There are basic components that make up a functional church that must be present for it to operate as intended. Two critical elements are required for this basic design. First, and foremost, a church is not a church without the presence of God. More specifically, God is in place as the head. The presence of God is a supernatural presence necessitating that the culture operate in a spiritual dimension. Secondly, a church is constructed with people who function in healthy relationships as the family of God. Therefore, the interpersonal relationships and organized activities will give primacy to healthy relational dynamic.¹⁴ These two elements will be discussed below. They provide a foundation and are critical elements concerning how this proposal desires to address the needs of the city.

God is Head

God is present. More than present, God is capable of leading. God is not an honored guest at a church service; rather God is the host and initiator of the gatherings of God's people. When God's people come together, God's desire is for relationship. Those who gather in God's name are to come expecting God's presence in order that they may love God together, worship God together, adore God together, among all the other things

¹³ Beresford Job, *Biblical Church: A Challenge to Unscriptural Traditions and Practice* (Epping, UK: Bethany Publishing, 2007), 119-120.

¹⁴ Job, *Biblical Church*, 121-124. Although Job's illustration is helpful, his applications are narrowly biased. The application provided in this paper is different than Job's yet shares partial agreement in regards to the premise of church functioning as a healthy family, which Job includes.

that are shared together in life. In addition, they are to come expecting to receive from God together in God's instruction and impartation and sending.

If God is calling people together that God may speak to them and lead them, it would seem important that a common church practice be collective stillness before God allowing God to speak and give shape to the experience of their gathering. God's people must hone their attention toward God both privately and publicly in order to live from what God is doing and saying.

Conversation with God is called prayer. Prayer includes both speaking to God and listening to God. As a church gathers to listen to God, they also gather to talk to God. They speak and sing words of worship to God, they lay their burdens on God, and they ask God for His Kingdom to come. They engage in this practice knowing God is present and that their prayers matter. Their words are not falling flat as spoken into emptiness.

On the other hand, as they listen and are led, they are empowered by God to speak authoritatively into the circumstances of the world in order to further God's redeeming purpose. When people hear words from God that are to be spoken for the benefit of the others, it is called prophecy. A culture in which God is head will be consumed in prayerful engagement with God. It will be obvious and evident that the people know God and know that God is present with them to love them and lead them.

Church is Family

Scripture uses many metaphors to speak of the gathered people of God. One word that it attributes to these people is family. This is not a metaphor, but a reality. The people of God are adopted into one eternal family in which God is Parent. Scripture gives

commands describing family life. The people of God are to love one another, teach one another, and bear one another's burdens, among many commands for living life together. These are descriptions of healthy interpersonal interaction. The gathered people of God, regardless of day or ceremony, are to function primarily in healthy relational dynamic.

Therefore, the people of God must have awareness of one another when they gather. The awareness that they carry toward one another is one of knowing and being known by one another. They are to listen to one another in sharing testimonies and in caring for hearts with mutuality.

Life as a family is not simply about talking to one another. It also includes sharing life together in laughing, crying, playing, working, resting, eating, and any other aspect of life together that can be imagined. It includes much time together in both purposeful work and renewing rest. It involves teaching and learning, leading and being led. It cannot be about just looking at the back of a different person's head week after week, listening to a couple of songs and an instructional lecture. If that is the primary mode of gathering, a very dysfunctional family will be the result.

Summary of Common Practices

The culture that gathers to meet God who is head and host and that loves one another as family can be described as a listening culture. To be listened to is to be loved. The greatest commands modeled by a listening church show love for God and for others through listening first. The abilities to listen to God and to one another are skills to be nurtured and implemented.

Faith, hope, and love are necessary for covenant relationships. A failure of any of these will not allow for health or multiplication in the Kingdom of God come on earth. Individuals must walk in faith, hope, and love in their posture toward God. More, they must also learn to walk in these relationships with others. It is necessary that people learn to make choices of love for one another, believe in one another in light of who God says that they are, and always maintain hope for the success in their shared adventure.

Under the Umbrella

The realities of God as head and the Church as family provide an umbrella for other significant aspects of the interactions of gathered believers. Two significant aspects are leadership and movements. These two aspects will be explored below.

Leaders are Parents

If church is family, would it be appropriate to say leaders are parents? No one loves and cares for their children like parents. Healthy parents love their children, delight in their uniqueness, and hope the success of their children surpasses their own personal achievement. Parents are stewards of their child's heart as they nurture growth toward maturity. Wise parents help their children develop by watching for their readiness for more and more responsibility until they are prepared to be sent out from the house to start their own household or independent work. Parents are invested models present to their children while they learn and develop. All of these are true for healthy leaders of churches. That is why Paul tells Timothy that a person who cannot lead his own house cannot be raised as a leader within a larger scope of church life (1 Timothy 3:4-5).

Steven Garber conducted a study of why some people live with integrity to their core values all of their lives and some do not. His research showed three common elements. The crux is an incarnational teacher. An incarnational leader is a person who is consistent and present in the lives of others. The term “incarnation” implies being present in flesh and body. These leaders hold out a set of core values, model them, and then connect their students to a community of people who also share these values.¹⁵ It has always been a part of God’s design for his people that leaders will be invested in the lives of those whom they are discipling. It is not enough to lecture and expect lives to be changed. A gifted teacher walks with students in some manner of daily apprenticeship.

The North American interpretation of the word “Pastor” and the implementation of the role are not in line with a Scriptural presentation and early church practice. A pastor is a gifted shepherd. They are mature believers who are gifted and willing to invest in the lives of others toward maturity. As the early churches met in homes around the life of the household systems, the Pastor’s role and function was much more invested in the daily lives of a few. It was not a role in which one regularly shares information with those whom they have little to no regular heart connection. Pastors are most definitely teachers. The real teaching provided by a Pastor is not simple information transfer in lecture form. Rather, it is life-on-life leadership and instruction.

The Ephesians 4:11 roles for Christian leaders who equip the body are very important. They create a foundation for a culture that knows how to honor what the ascended Christ is doing from one person to the next in his community in order to

¹⁵ Steven Garber, *The Fabric of Faithfulness: Weaving Together Belief and Behavior* (Downers Grove, IL: IVP Books, 2007).

accomplish his mission. In his book, *A Culture of Honor*, Danny Silk shows that there is a higher priority for having apostolic and prophetic leaders in places of authority than pastoral leaders. Silk explains that apostles and prophets keep their eyes fixed on what God is doing. In turn, they keep the community focused on paying attention to God. A Pastor's gift keeps his eyes fixed on meeting practical needs of the people. This does not mean that a Pastor cannot or should not be focused on listening to God. The reality is that those with specific apostolic and prophetic anointing have a greater sense of revelation. Church is designed to meet the needs of the people. Yet, the greater priority of the nature of Church is to be driven by an overarching focus on what God is doing.¹⁶

Lastly, leaders within churches are not to lead for their own glory. They are to lead for the glory of God and the equipping of all the other believers. A mature leader has very valuable things to teach, but is not so desperate to be heard at the expense of all else that he dominates every gathering with his own voice. A mature leader models listening first and then speaks. He listens to God and listens to people and then speaks wisely into the direction of the people with great authority. The people who follow these types of mature leaders will also learn the value of listening.

Overflow from Stewardship That Leads to Multiplication Movements

A church that is listening to God must also be obedient to that which they hear. Jesus teaches that it is those who are faithful that will be given more (Matthew 25:14-30). Stewardship of what God is giving each moment is critical to the potential for true

¹⁶ Danny Silk, *Culture of Honor: Sustaining a Supernatural Environment* (Shippensburg, PA: Destiny Image, 2009), 47-76.

movements. A deficit in North American culture is the need for noise, busyness, and recreation. These are distracting from the calling to wait on God. For one thing, no self-nurture can exist toward a heart unwilling to be still for the purpose of hearing God. Secondly, little room can be found for anything else to be implemented into their lives as they are completely full and exhausted when they do get a sense of what to do.

The first critical place of stewardship is in a lifestyle of listening to the voice of God as an individual. The first place of practice for those who are listening and implementing God's words is in their home with their family. Learning to love and honor others starts with those whom one is in closest relational proximity. One who seeks first the kingdom of God in his righteousness (Matthew 6:33) should first seek that within his family. One who prays "your kingdom come on earth as it is in heaven" (Matthew 6:10) should first and regularly pray that with her family. All of Scripture can first be applied in one's first relationships. As one stewards obedience in this place, they will be in position to be given more.¹⁷

When parents get their relationship with God and one another established in daily priority, the overflow of the abundance will spill over into the lives of their children. When parents know how to lead their children from this place, they further mature in their ability to multiply their influence into the lives of others around them. They become spiritual parents within the larger community after first learning to parent their own children well. This is a natural process of stewarding the small places given by God and

¹⁷ In a conversation with Bart Moyers in June, 2009, he cast vision of Matthew 6:33 in one's family first. To honor this word creates a new imagination for the way one applies all of Scripture. Those in closest relational proximity should be the first recipients of that which one learns from God. Jesus' teaching placed highest priority on the Kingdom. Therefore, Matthew 6:10 and 6:33 provide a significant foundation for a family first practice.

then being given more as one is faithful (Luke 19:11-27). This process of parenting is a teaching role that includes much more than the sharing of information through telling. This is a teaching of invested modeling, processing, and explanation.

The Kingdom of God is that in which God's people are to be filled to overflowing with God's very presence and with all that belongs under God's reign. One is not full until she is overflowing. Faithful stewardship is about living positioned for overflow. Faithfulness in small places provides a ripple effect toward multiplication. God's first commands were to be fruitful and multiply (Genesis 1:28). Jesus' commands to his disciples demonstrated a vision for multiplying other disciples. The realities of true multiplication movements are that they start and are sustained by a level of smallness. Leaders must multiply other leaders. Small communities must multiply other small communities for true sustainability.¹⁸ Churches must regain a vision for equipping leaders to lead from a commitment to primary relationships and multiply those practices that are being implemented relationally, rather than build large forums that foster energy among crowds yet remain relationally disconnected. A place exists for teaching masses and crowds. Yet, it is not the first place.

Implementation

Three men who were a part of DAWN's (Discipling a Whole Nation) North American team, before it was discontinued, have provided significant shape to the elements of this project. These men have a vision for relational styles of church that meet

¹⁸ Ori Brafman and Rod A. Beckstrom, *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations* (New York, NY: Portfolio Trade, 2008).

in small bands and are led by the Spirit. One of the men in particular is now the director of a graduate program geared toward domestic missions in Abilene, Texas. He has developed a vision to see a vibrant family of Jesus within easy reach of every person on the planet. These men share this common language to describe a church as a “vibrant family of Jesus.” They imagine churches on every block throughout the world.

These types of churches are not defined by a building or a set time of worship. They are defined by the people and the households that live Kingdom-focused lives with daily intentionality. Each of these men has provided significant investment in my life as mentors and spiritual fathers.

The equipping of fathers and mothers to partner with one another in the home is the first place of true church. When parents tend this responsibility in the joy of God, the potential for true movement is present also. Paul identified apostles and prophets as the foundation of the church (Ephesians 2:19-20). This is a concept worth exploring in the family first.

Church planting movements that are reaching hundreds of thousands of people are sweeping across the globe. It is not enough to be impressed with a church that grows to 2,000 or even 15,000 in a city. The movements that are reaching hundreds of thousands around the world are not contained entities. They are organic. They are decentralized. They may be connected in network, but are all driven by small collections of family-like cells. Though each movement has several key characteristics in common, prayer is the standout practice. Leaders within these movements pray for hours each day.¹⁹

¹⁹ David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: Wigtake Resources, 2003), 172-177; and, Tony and Felicity Dale and George Barna, *The*

Jesus repeatedly stated that he did and said only what his Father was doing (John 5:19-20, 8:28, 12:49, 16:13). Emerging leaders are invited to join the journey of attempting to live from the posture modeled by Jesus: mastering the art of doing nothing except what God is doing. Stories of these movement leaders around the world, who are leading through prayer capture the imagination of how Jesus' prayer life may have looked.

This fluid framing provides a strong representation of Jesus' way and message. The fruit of this way is observable in both past and current movements. It is not obvious in contemporary North American Christianity. The current values of many North American believers are such that implementing these ideas will take time to take root. As Jim Collins posed, "Good is the enemy of great."²⁰ Many believers settle for what appears good, while so much more remains to be experienced with God in God's purposes for redeeming God's precious creation. Therefore, one must remain patient in love and prayerful for miracles while living as an apostolic son, daughter, husband, wife, father, mother, sister, and brother.

A Look Inside

In painting a practical picture of this vision, one man's story stands out. I initiated the beginning of a new church on May 19-20, 2014. Nine adults gathered to learn how to listen to God and do what God says. This man admitted later that he was skeptical that he

Rabbit & the Elephant: Why Small Is the New Big for Today's Church (Carol Stream, IL: BarnaBooks, 200), 57-61.

²⁰ Jim Collins, *Good to Great: Why Some Companies Make the Leap—and Others Don't* (New York, NY: HarperBusiness, 2001), 1, 16.

would be able to be quiet and that God would talk to him. Yet, he did hear something. From that day on, he began to believe he was hearing God daily.

This man grew up in a very dysfunctional family in Los Angeles. He likes to say he grew up in Hell. He gave his life to God as an eighteen year old, yet lived somewhat nominally throughout his life. The year he turned fifty, he decided to participate in a new church start. Three months into helping start a new church, he came to the gathering in the park where he heard God's voice.

Three weeks later, he started hearing that if he went to visit his brother in Houston, Texas and prayed for his niece, she would be healed of an eating disorder. Insecure and uncertain of how to pray for the sick or confront demons, he invited me to join in on the weekend trip. I joined this man and his wife and cast vision to them on the plane from Luke 10. I cast vision that just as Jesus sent the disciples in pairs to find a house of peace and bring the wholeness of the kingdom to the whole family, so would this band.

They spent the first evening working with the parents. The presence of God manifested in ways they had not seen before through tremendous heat in hands, crying, trembling, and peace. Generational curses of anger and lust were broken. The next day, the children were engaged. Prophetic words were spoken into the son. Demons were cast out of the daughter.

The results of this short weekend adventure were many. First, the brothers had ongoing peace from anger and lust from that event throughout the following year. They noted that lustful thoughts no longer entered their minds. They both have sons and were able to share with their sons. Secondly, the niece was completely set free from her eating

disorder and has been able to train her body to eat again. One other great benefit was that a family bonded and found restoration from a weak connection to a strong and whole love for one another.

Upon returning home, demons began to manifest and be recognized within each family within the church that met in the neighborhood home. This man and I one by one cast out demons related to alcohol abuse, anger, pornography addiction, depression, and insecurity. Some have been completely freed from that time on, while others have seen varying degrees of freedom. Some experienced strange feelings of nausea, temporary blindness, heat, electricity, sudden stiffness, and feelings of an entity both moving around inside them and then leaving. They also noticed significant peace, lightness, and joy upon the experience of being set free.

One of these families was also sent out to do the same with their family after the father had a heart attack. The wife prophesied to her father who broke down in tears and said she spoke the exact words that he had received from an encounter with Jesus five years earlier. She witnessed to God's goodness to each family member and they found deeper bonds in Jesus and in love for one another.

The man of this story has also seen demonic manifestation within his house among his teenage sons in which he and his wife drove these demons out and the whole house experienced greater freedom. At their parent's thirtieth wedding anniversary, the sons thanked the families within this new church recognizing the transformation of their father. They are amazed at the difference. This man and his wife are reveling in depth they are finding in their relationship as it has come alive having been re-centered with a

focus on Jesus. This family is thoroughly convinced that God is present and God's power is real and available. They believe that they will be part of a movement in their city.

This story demonstrates what happens when an apostle discovers a son of peace as described in Luke 10. It shows God's heart in building God's family. God uses blood relationships and builds a family that goes beyond blood relation. As much as this story demonstrates the power of God to destroy the works of the devil, it does not give enough credit to the fathering role that this man plays among the people. He is discovering how to relationally build up and nurture his own sons and those who are becoming spiritual sons and daughters.

Jesus' way of living from God's voice, finding people of peace, building up his family, and seeing heaven come to earth are needed as much today as they were during his life on earth. This is what apostolic ministry initiates. This is the foundation which is built on the apostles and prophets with Jesus as the cornerstone (Ephesians 2:19-20). These experiences embody the reality which this study seeks to explore.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The first goal of the hermeneutical process is encounter with the living God. The pursuits of interpretation and application are to serve this primary goal. Ultimately, this process finds fullness in obedient action. Obedient action both emerges from and is maintained through recognition of true love in living relationship.

The task of exegesis carries a context-centered focus within the world of biblical interpretation. The historical contexts of the original audiences, the literary contexts of the documents themselves, and the social contexts for application all bear thoughtful attention. This is appropriate in terms of discerning what a text is trying to communicate to its audiences then and now.

Western contexts of Christianity provide one of many contemporary contexts for application. A problem to be challenged in this proposal is how contemporary Western tradition influences interpretation of originally intended meanings. This paper seeks to apply a hermeneutic that is faithful to the context of interpretation as well as faithful to the context of application.

Three specific blind spots for Westerners need to be addressed in engaging Ephesians 2:19-20. First, the context of household systems within a strong group culture is radically different socially and relationally than traditional Western church culture and domestic lifestyle. Second, the supernatural nature of life by the Spirit has been rejected

by some and neglected by others to the degree that application has been limited to what can be lived out in the natural. Lastly, the nature of knowledge has been compartmentalized so that teaching is thought of as information transfer rather than a holistic approach engaging a whole person through information sharing, demonstration, and guided practice.

God's design for faithful application is not that the message be lived out in the context of crowds and anonymity. Contexts of large crowds possess the possibility for rich encounter with God and for an impartation. Yet, the first place of kingdom life occurs within primary relationships. This is most often describing the context of the household. Those with whom one spends much time in daily life are to be the recipients of one's first attempt in experiencing the truth of God-empowered application. When God reveals His heart for loving one another, the first place of sharing that love is to those with whom one shares daily life. This does not exclude application to the secondary relationships or to strangers. The ability to love a stranger is made full in one's ability to love one's family. This is a primary premise of this proposal.

This exegesis seeks to explore the meaning of the text within its social, historical, and literary contexts. Upon exploring the original meanings of the text, an application will be proposed in two contexts. First, the context of the microcosm of the household as the first place of kingdom practice and as the aim of application. Second, the large-scale context of the universal church.¹

¹ The perspective of this paper will not give application within the traditional church setting. The household of the New Testament carried a broader perspective than the nuclear family today. Therefore, this application is toward primary relationships, which include family relationships, but allow for broader connection within circles of influence. These were the primary contexts of the early church and will be the contexts of application given with a view toward culture-wide saturation representing a universal church.

Introduction to New Testament Text

The text of Ephesians 2:19-20 was chosen in order to address two important aspects of church that are seemingly irrelevant to the Western traditional church. The first is that the church is designed to be a place of the manifest presence of God. The roles and functions of the apostle and prophet are significant to the foundation of this reality. Important to this conversation is the ongoing roles of apostle and prophet. Second, the expressed nature of the church as household is purposeful. It is purposeful in both its eternal reality and its timeless contemporary design. The church was meant to be first expressed in healthy family dynamic.

Ephesian Context

Ephesus was a very important city in the first century. It was among the three largest cities in the Eastern Mediterranean alongside Syrian Antioch and Alexandria. Ephesus had approximately 250,000 residents. Ephesus was the capital of the Roman province of Asia and home to the Roman proconsul. It was a trade route for inland areas.²

The city was a great religious center. It carried a wide range of religious beliefs and practices that many residents observed through a pluralistic blend.³ The practice of

² Bonnie Thurston, *Spiritual Life in the Early Church: The Witness of Acts and Ephesians* (Minneapolis, MN: Fortress Press, 1993), 67.

³ Richard Oster, "Ephesus as a Religious Center Under the Principate, I. Paganism Before Constantine," In *ANRW* 2.18.3:1688-91. Oster provides a good overview of the breadth of religious groups that shaped the culture of the city prior to the arrival of Christianity. Christine Thomas provides a glimpse of Ephesian worldview through Greek novels concluding, "religion forms an inextricable part of their fabric." Christine M. Thomas, "At Home in the City of Artemis: Religion in Ephesus in the Literary Imagination of the Roman Period." In *Ephesos Metropolis of Asia*, ed. Helmut Koester (Cambridge, MA: Harvard University Press, 2004), 82.

magic was widespread throughout the Hellenistic world in the first century. Ephesus had a reputation of being a center for magical practices.⁴

A few traditions stand out in their relationship to the Christian movement in Ephesus. Three religious communities bear exploration: the cult of Artemis, the Emperor cult, and the Jewish community. Prior to Greek colonization existed a “cult of a goddess whom the Greeks associated with Artemis.”⁵ Artemis was the most widely recognized and worshipped female deity within Greco-Roman culture, yet the “Ephesian Artemis” had distinction. Thurston argues that Artemis was “more nearly a form of the Asian mother goddess.”⁶ Ephesus was dedicated to Artemis when it was conquered in 560 B.C. It did not come under Greek influence until 334 B.C. It had a long history of practice within Asian tradition prior to the introduction of Greek tradition.⁷ Ephesus was host to the Artemision, the Hellenistic Temple of Artemis, a wonder of the ancient world.⁸

⁴ Clinton E. Arnold, *Power and Magic: The Concept of Power in Ephesians* (Eugene, OR: Wipf & Stock Pub, 1989), 14. Magical expression was a part of the various local religious customs. The citizens of Ephesus held a worldview with supernatural power encounter as a foundational pillar. David E. Aune, *Apocalypticism, Prophecy, and Magic in Early Christianity: Collected Essays* (Grand Rapids, MI: Baker Academic, 2008), 379-380. The practice of magic was illegal in the Roman Empire. It was still practiced among the various Greco-Roman religions.

⁵ Thurston, *Spiritual Life*, 68.

⁶ Thurston, *Spiritual Life*, 68-69. Helmut Koester, “History, Culture, and Religion of the Hellenistic Age,” *Introduction to the New Testament* vol. 1 (Philadelphia, PA: Fortress Press, 1982), 376-381. The worship of Artemis was related with astrology, which was a part of daily life during the first century. It provided a framework for developing understandings of traditional gods and goddesses.

⁷ Thurston, *Spiritual Life*, 67. Harold W. Hoehner, *Ephesians: an Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 80-83.

⁸ “The temple was a landholding corporation served by eunuch priests, attendants, and thousands of female slaves (who may or may not have been prostitutes). The worship of Artemis (Diana) was practiced not only in Ephesus but in nearly all the cities of Asia, on the Greek mainland, and in Rome.” Thurston, *Spiritual Life*, 69. Barth notes, “. . . no other New Testament epistle is so positive about marriage, suggesting as it does mutuality and self-giving love with no hint that fertility is the main purpose of marriage. Ephesians 5:21-33 may reflect a critical dialogue with the Artemis tradition in which the church as Christ’s bride gives Christian women a more esteemed position than does the cult of Artemis.” Markus Barth, “Traditions in Ephesians,” *New Testament Studies* 30 no. 1, (January 1984), 16.

Emperor worship was a significant practice throughout the first century in Ephesus. Frank Thielman states, “Worship of the emperor and his family, particularly of Augustus, was a prominent feature of life at all societal levels in Asia during the latter half of the first century.”⁹

Judaism provided a very small representation of religious tradition within the Ephesian culture, yet their distinctiveness made them stand out in the city. Their relationship to Christianity created unavoidable interaction for the Christian believers in the city. Though the Jewish people held to their customs, the strong influence of magical practice may have had exaggerated influence on their pursuit of the supernatural.¹⁰ Judaism and Christianity may have been the only monotheistic cultures in the city.

The substance of the letter to the Ephesians compares similarly to a style of the time organized around hymnic prayer. The language of the prayers resembles Jewish, Christian, and even pagan prayers.¹¹ Paul’s language in the text indicates that Paul is mindfully engaging various influences from each of these cultures.

⁹ Frank Thielman, *Ephesians* (Grand Rapids, MI: Baker Academic, 2010), 21; and, Steven J. Friesen, *Imperial Cults and the Apocalypse of John: Reading Revelation in the Ruins* (New York, NY: Oxford University Press, 2006), 122-131. Emperor religion brought a blend of mythic narratives and local religious practices. Mandates to follow a new calendar year according to the Emperor cult were issued and implemented with festivals and observances.

¹⁰ Thurston, *Spiritual Life*, 70. Acts 19 provides context of a Jewish synagogue and gives story of Jewish Exorcists. The exorcist story may indicate an influence of magical practice upon the Jewish.

¹¹ Markus Barth, *Ephesians 1-3* Anchor Yale Bible Commentaries, vol. 34 (New Haven, CT: Yale University Press, 1974), 6. Thurston, *Spiritual Life*, 74-75. Comparisons in the Ephesian letter exist to other types of address within the Hellenistic community. The prayer in Ephesians 3 references bowing. The Jewish practice of prayer was to stand. Kneeling was the common practice of pagan worship. Thurston suggests, “. . . the omnipotence formula sounds more like Heraclitus the Ephesian’s praise of Reason than Hebrew or Aramaic descriptions of God.” Thurston, *Spiritual Life*, 75. It would seem logical that Paul was using a style of writing familiar to the Ephesian audience. The converted people engaged God in a similar way to how they previously engaged Artemis. Paul was masterful at being “all things to all men” (1 Cor. 9:22-23). Paul incorporates Jewish scripture and ideas. The language of “mystery” may allude to the influence of mystery religions and cults.

Paul addressed varying social contexts of the city. The literary address shows Paul bolstering believers with a Kingdom worldview. The heavy emphasis on prayer demonstrates the true need for power encounter in order to sustain and promote the movement of the gospel (1:15-23; 3:8-10, 14-21; 6:10-20). The gospel as an expression of kingdom worldview carries weighty social implication to be lived out both in household and further in the city (4:1-3, 11-16; 5:1-5; 5:21-6:9).

Identity of the People in the Ephesian Letter

Ephesians 2:19-22 is a conclusion to a developing thesis. It is a critical identity conclusion. In an attempt to articulate the glorious identity in Christ, Paul contrasts the reality of the varying conditions that the believers had experienced. He contrasts being out of relationship with God to their new reality of having been brought into relationship with God through Christ. Paul reminds the believers that the way of their past, including a breadth of religious forms, was truly empty and devoid of the presence of the living God. He also brings emphasis to the Jewish cohort that God is now doing something new through Christ in which the people of God are no longer regarded as Jews or Gentiles. All have access to God through Jesus Christ by the Holy Spirit.

Klyne Snodgrass recognizes a repetitious use of the words “formerly” and “now.” Paul used these contrasts in order to draw attention to the changes they have experienced as a result of being in Christ. These provide an indicator of major themes in the epistle.¹²

¹² Klyne Snodgrass, *Ephesians* (Grand Rapids, MI: Zondervan, 1996), 93, 124-126. The first “formerly now” contrast is 2:1-3, which distinguishes the results of sin to the results of faith in Christ. The second “formerly now” contrast is 2:11-22. Whereas the first one focused on sin and evil, this one focuses on the contrast of division and alienation against citizenship and full membership in the family of God.

Ephesians 2:14-18 gives voice to Christ's work of reconciliation. His concern is to restore broken relationships between individuals and God as well as broken relationships among people and people groups. This text shows that it was God's idea and purpose. God enacted his plan and carried it out to full completion through Christ.¹³

A chiastic structure is often used to give emphasis to that which lies at the center.¹⁴ In this context, Ephesians 2:15 highlights Christ's work in creating one new man out of two and therefore, making peace. The peace referenced here speaks to the broken relationships being made whole. The Hebrew concept of peace is *shalom*, which carries connotation of wholeness rather than just being at rest from war.

Ephesians 2:19-22

Therefore, as Paul has brought to remembrance the difference of where the Ephesian believers were without Christ to where they are with Christ, he emphasizes that their circumstance has been reversed. Paul brings a strong word of conclusion, using the word [*Ara oun*] to say that since all of this previously mentioned in the argument is so, then this is the result of the matter. He uses sets of imagery to describe the community God is shaping through Christ.

¹³ Snodgrass, *Ephesians*, 135. God always does the reconciling.

¹⁴ Snodgrass, *Ephesians*, 135. A chiastic structure can be seen linking 2:12 and 2:19, 2:13 and 2:17, and 2:14 and 2:16. Paul develops an argument toward the point of reconciliation and belonging through Christ, Thurston, *Spiritual Life*, 85-86. Paul reemphasizes the point in chapter 3. Thurston sees allusion to chapter 2 in Paul's prayer comparing 2:19 to 3:15 and 2:20-22 to 3:17. If this is the case, then it may be that this set of verses is a critical key to Paul's message to the Ephesians. Thurston suggests that the prayer of 3:14-21 provides a summary of what has been written to this point arguing, "First, the abundance of the power of God and its cosmic extent, which planned and effected the unity of all persons in Christ; second, the foundation and growth of the individual Christian in Christ; and, third, the fullness of God—these have been the main themes of Ephesians to this point and are the substantive concepts in this prayer." Thurston, *Spiritual Life*, 85-86.

Paul uses citizenship language to contrast old identity with new. The labels citizen, stranger, and alien speak of one's relationship in the community as authorized by the state. They were among the normal vernacular used to indicate status concerning one's political and social levels. One's privileges and rights within the state were dictated by status.¹⁵ God through Christ is creating a household. They are no longer Jew nor Gentile, but instead they are a new race. They belong to the Kingdom of God.¹⁶

They are now full citizens and full members of the household. They are not outsiders. Alienation and estrangement are overturned. Therefore, as they now have belonging in the relationship, they also have full privileges and rights that belong to the citizens of the Kingdom. God is committed to protecting, governing, and empowering them and they can live peaceably subject to God's order. Paul uses two levels of government to describe their belonging. They belong as citizens belong to their country and they belong as a family member belongs within their household. In taking on this status in the kingdom, they are taking on the name of God through Christ to walk in and under God's identity. J.L. Houlden shows that God gives God's name to men, which

¹⁵ Thielman, *Ephesians*, 178. Greco-Roman city records show orders of class. They were ordered from citizens (*politai*) to resident aliens (*paroikoi*), and finally transient foreigners (*zenoi*).

¹⁶ Paul commonly addressed his churches in regards to conflict that arose due to differences among Jews and Gentiles. Allen Verhey and Joseph S. Harvard, *Ephesians* (Louisville, KY: Westminster John Knox Press, 2011), 89-90. Verhey and Harvard develop a clear argument surrounding the Jew/Gentile issues in Ephesus. They further report that the level of strife among Jews and Gentiles was not the same everywhere, but varied according to location. They further show that both Roman government and Jewish leaders cared to pursue peace among one another. Ralph P. Martin, *Ephesians, Colossians, and Philemon* (Atlanta, GA: Westminster John Knox Press, 1992), 30. Martin argues that there was animosity between Jews and Gentiles, primarily due to the perception of rigidity surrounding strange Jewish practices. The Torah provided the mark for the dividing wall of hostility between the groups. Snodgrass, *Ephesians*, 123. Snodgrass has a more optimistic spin, recommending that although there is a Jew/Gentile division, this section is not addressing a problem, yet further describing the blessings in Christ discussion started in chapter 1.

equates God giving both God's presence and power.¹⁷ Those who provide a foundational role among Christian communities carry this message and are charged with stewarding a government that allows the message to remain the reality for the people.

Both of these spaces of house and state had particular cultural expectations of order and code within the Greco-Roman culture. Paul uses many metaphors in Scripture, as he does within this context, to describe God's people. The most common language for the community is that of a household. Household and citizenship language, though it may be among metaphorical imagery such as temple, building, or field, is not to be considered metaphorical; rather it is the reality in Paul's mind of what God is creating. God is building an eternal kingdom and family. Therefore, Paul continues to speak regularly in household language (3:14-15, 5:1, 23-6:4).¹⁸

The household metaphor and kinship imagery saturates the New Testament. This speaks of believers in their relationship to God and to one another. They were organized through household systems. The letter of Ephesians highlights God's work through Christ to reconcile people to God and create a people among whom God may dwell.¹⁹

¹⁷ J. L. Houlden, *Paul's Letters from Prison: Philippians, Colossians, Philemon, and Ephesians* (Philadelphia, PA: Westminster John Knox Pr, 1978), 302.

¹⁸ Snodgrass, *Ephesians*, 136. Paul carefully used an interplay of prefixes and suffixes within the context of Ephesians 2:19-22. His words emphasized the household dimension and the togetherness of the community when he chose words with *oikoi* and *syn* embedded or used as prefix. Though it could be coincidental or a matter of the nature of the terms available to him, it seems purposeful that Paul would choose these types of words to artfully—or even playfully—make his point. For a list of “with” compounds used by Paul to describe aspects of a believer's relationship to Christ and one another, see James D. G. Dunn, *The Theology of Paul the Apostle*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1998), 402-403.

¹⁹ “Ephesians gives more attention to and makes loftier statements about the church than any other letter, despite the fact that the word *ekklesia* occurs only three times outside the husband-wife analogy in chapter 5.” Snodgrass, *Ephesians*, 124. Paul discusses church with greater emphasis on household terms than using the term *ekklesia* (1:22, 3:10, 21; in chapter 5 it occurs 6 times 5:23, 24, 25, 27, 29, 32).

A People Among Whom God May Dwell

For the first three centuries, the primary form of church met in homes with smaller collections of households. Architectural logistics of first century houses indicate that most churches did not have more than forty members.²⁰ Paul's epistles addressed churches individually and usually with an indication that the letter would be passed on from church to church within a city or region.²¹ The letter of Ephesians speaks of the church with greater detail than any of the Pauline epistles. Whereas some show that Paul is recognizing churches and their autonomy, in the instance of the Ephesian letter Paul's address to the church is an address of the church as the collection of all churches.

Themes of Ephesians 2:19-22 are present throughout the New Testament. The imagery of the people of God being built into a temple or building can be seen among Paul, Peter, and John with striking similarities (1 Corinthians 3:10, 1 Peter 2:1-10, Revelation 21:14). Common metaphors existed among early believers. Jesus used building metaphors (Matthew 7:24, Matthew 16:18) and temple imagery (Matthew 12:5-6, Mark 13:1-2, John 2:19). Jesus' teachings were ingrained in the thinking of the disciples. His illustrations influenced the language among the culture of believers.²²

²⁰ Dunn, *Theology of Paul*, 542; Reta Halteman Finger, *Roman House Churches for Today: A Practical Guide for Small Groups*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2007), 156.

²¹ Richard Bauckham, ed., *The Gospels for All Christians: Rethinking the Gospel Audiences* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1998). Texts were written to be passed from place to place throughout the Greco-Roman empire.

²² Smith shows the use of the terms "temple" and "house" refer to the church in Ephesians 2:19-22; 1 Peter 2:5; Hebrews 3:1-6; 10:19-22; and Justin, Dialogue 86. Smith gives comparison to this pairing within Jewish writings and sees that it is common within Jewish writings to make reference to temples as houses, including the Jerusalem temple. The only place in which there is a spiritualized meaning of temple in which the temple is referred to as the people themselves in among the Qmran community. Smith further recognizes similarities between Ephesians 2:19-22 and Qmran texts in which he states, "The combination of imagery is too precise to be accidental." Derwood C. Smith, "Cultic Language in Ephesians 2:19-22: A Test Case," *Restoration Quarterly* 31, no. 4 (1989): 213-214.

The temple imagery that describes the people of God is a consistent metaphor in the New Testament. Fee states, “The gathered church is the place of God’s own personal presence, by the Spirit. This is what marks off God’s new people from ‘all the other people on the face of the earth’ (Exod 33:16).”²³ The significance of this for the local church is immense. The local church is the place where God resides by the Holy Spirit within a city. PHEME PERKINS observes, “Access to a powerful person often implied entry into an impressive building. . . . In religious contexts the issue becomes access to God associated with a temple.”²⁴ A result of reconciliation is “access” (2:18), the privilege of entering into God’s presence.²⁵

Jesus is the key and starting place for the whole building. Paul calls him the cornerstone.²⁶ Cornerstones in ancient buildings were the primary load-bearing stones that determined the lines of the building.²⁷ Christ makes the entire building possible, including the rest of the foundation. He is the one who unites and in whose being God is encountered. Life in Christ means unity with God and other people. The resulting union

²³ Gordon D. Fee, *Paul, the Spirit, and the People of God* (Peabody, MA: Hendrickson Publishers, Inc. 1996), 19. Fee, *Paul*, 10-11, 14-15. God primarily was with his people through the tabernacle and the temple throughout the Old Testament. Paul considered that if God was present it was through His Spirit. He alludes to Isaiah 63:9-14 in Ephesians 4:30.

²⁴ PHEME PERKINS, *Ephesians* (Nashville, TN: Abingdon Press, 1997), 75. Perkins compares the political implication in imperial buildings.

²⁵ “The term was used of an audience with a king, but the more likely nuance derives from temple ideas of access to God (Heb 6:18-20, 10:19-22). The temple language becomes more evident in the following verses. See also Isaiah 56:6-8. The Spirit is brought into the picture as the means of access to the Father. The Spirit is the agent of incorporation and union and the one who mediates the presence of God to us (1 Cor 12:13).” Snodgrass, *Ephesians*, 135.

²⁶ Smith, “Cultic Language,” 213; and Klyne Snodgrass, “1 Peter II:1-10: Its Formation and Literary Affinities,” *New Testament Studies* 24 (1977): 97-106. Smith and Snodgrass compare Isaiah 28:16 to Peter’s and Paul’s language in Ephesians and 1 Peter.

²⁷ “Temple Foundation Stone Discovered,” *Christianity Today* 36, no. 6 (1992), 52.

is the place where God chooses to reside.²⁸ The structural purpose of a temple is to house a deity and give the people a space for encounter with their god. God's residential space put God among the people.

Foundational Roles

The Cessationist prevalence within the Western culture—especially the academic arena—has limited the scope of interpretation regarding the foundational role that apostles and prophets provide for God's people. Theologians have been able to think creatively concerning the supernatural expressed within the text and cultures represented in the Bible. On the other hand, the majority of theologians do not believe that God is working through the Holy Spirit among people in contemporary cultures the same way as is depicted within the New Testament. Some of their thinking has been creatively insightful, yet some have sorely misunderstood the Spirit-activated realities that continue to occur today, as these theologians have no experiential frame of reference. The speculative nature of this way of thinking is prone to many fallacious conclusions as to what a supernatural testimony may imply making it very difficult for an appropriate application. It has been under this reigning theological approach that much conversation has come surrounding this text. As Daniel Wallace shows, many have argued from fearful reaction to Wayne Grudem's thesis.²⁹ For many, this conversation is not engaged

²⁸ Snodgrass, *Ephesians*, 138-139.

²⁹ Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 1997), 284-286. The growing presence of the charismatic community during the 1970s and 1980s gained a reactionary sensitivity among the traditional movements of North America. Wayne Grudem created a lightning rod topic when he created favorable discussion for prophetic functioning in contemporary culture. Wayne A. Grudem, *The Gift of Prophecy in 1 Corinthians* (Washington DC: University Press of America, Inc., 1982); and Wayne A. Grudem, *The Gift of Prophecy in the New Testament and Today* (Westchester,

out of anything experiential, in regards to a supernatural experience, or with any hopeful expectation of an application. Instead, it seems a fearful explanation is provided which appeases worry in light of a possible reality that these theologians live in a seeming deficit in comparison to those who are encountering God within the text.

The apostolic and prophetic gifts are foundational gifts. They are legitimized in the language of the text in light of how they functioned in the culture and the process of the growing community. To look into these texts in pursuit of an answer regarding whether the gifts continue is irrelevant to the purpose of the text. An endless pursuit results in constant distraction. Those who disregard the realities of the text will never gain true traction toward living into the fullness of the reality of what is promoted. This is a dangerous obsession. One never truly finds the real goal of their faith. The better question regarding foundational gifts is how can communities participate in these gifts and honor them today as faithful stewards.

The listing of spiritual gifts and gifted roles may have some variants in New Testament lists, but show enough consistency to indicate the culture operated with a

IL: Crossway, 1988), 14-15. Grudem did not completely side with those who were implementing prophetic practices among their communities, yet he asked the evangelical and mainline community to be more open-minded. R. Fowler White, "Gaffin and Grudem on Eph 2:20: in Defense of Gaffin's Cessationist Exegesis," *Westminster Theological Journal* 54, no. 2 (1992): 303-320; and F. David Farnell, "Fallible New Testament Prophecy/Prophets: A Critique of Wayne Grudem's Hypothesis," *Master's Seminary Journal* 2, no. 2 (1991): 157-179. White and Farnell represent a numerous host of responses to Grudem and others. These are named here as they specifically address the topic of Ephesians 2:20. There is not enough space within the scope of this paper to address the Cessationist arguments, except to recognize the affect they have created. On the other hand, Jon Mark Ruthven, among others, addresses Cessationists lovingly and responsibly. Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013); Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles* (Tulsa, OK: Word & Spirit Press, 2011); Paul L. King, *Only Believe: Examining the Origin and Development of Classic and Contemporary Word of Faith Theologies* (Tulsa, OK: Word & Spirit Press, 2008); and Craig S. Keener, *Miracles: the Credibility of the New Testament Accounts* (Grand Rapids, MI: Baker Academic, 2011). Ruthven's works provide a good starting place for a correction concerning Cessationist paradigms. This paper confidently asserts a position that regards a continuation of apostolic and prophetic ministry in which God is present among His people working signs and wonders within His world.

familiarity in both language and practice. The placing of apostles and prophets in order occurs elsewhere (1 Corinthians 12:28, Ephesians 4:11). The apostles and prophets are foundational roles and carry authority due to their revelatory function within the body (Ephesians 3:5).³⁰

The narrowest purpose of this exegesis is to move toward a practical application of the function of the foundational roles of apostle and prophet. Hoehner provides possibilities for interpretation in Paul's use of the genitive in the Greek text.³¹

- 1) Genitive of Possession—the foundation belongs to the apostles
- 2) Genitive of Agency or Originating Cause (subjective genitive)—the foundation laid by the apostles
- 3) Genitive of Apposition—the foundation consisting of apostles

The possessive genitive is unlikely in the language of Ephesians. Paul owns his apostolic identity and message as a founder of the collectives of people, especially certain individuals who have special bond or special dedication to him. In these senses, he owns his role as a founder whose resulting work is a message for people to build on as well as people who are growing out of relationship to him. In the Ephesians text, Paul does not emphasize this type of language in terms of his apostolic relationship; rather he speaks profoundly of God's ownership and supremacy. Paul could legitimately speak of a foundation of apostles and prophets in the sense of a possessive genitive; although, that is

³⁰ Andrew T. Lincoln, *Word Biblical Commentary Vol. 42, Ephesians* (Nashville, TN: Thomas Nelson, 1990), 153. Though a person can be both apostolic and prophetic, the apostles and prophets referenced are distinct in their roles. Ephesians 4:11 makes this clear.

³¹ Hoehner, 398-399, provides these possibilities in which he argues for the genitive of apposition. Brooks and Winbery interpret this as a genitive of apposition translating the text, "having been built upon foundation which consists of the apostles and prophets." James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Washington, DC: University Press of America, 1979), 16-17. Wallace, *Greek Grammar*, 100. Wallace sees the possibility for both the genitive of apposition and the subjective genitive.

not fitting to the context of Ephesians. The greatest sense of Paul's identity in this regard is as an entrusted steward.

The use of metaphor muddles the issue leaving a lot of room for interpretation. One might ask, "How intricately was this metaphor designed?" With what depth did Paul intend for this metaphor to communicate a specific message? For a parent or parental figure who desires to see generational blessing to say to his child, "My ceiling is your floor;" this metaphor can carry many connotations similar to the language Paul uses to describe people playing a foundational role. Would it be a responsible treatment of the text to exegetically draw out and dissect the meaning of this phrase? Just as this phrase speaks of a parental figure that provides a foundation, it is not literal that they stand on one another's bodies, but they do lay a figurative foundation for the future generations. It is true that the substance of a parent's life demonstrated through emotional support and loving attentiveness as well as an impartation of values, character, and learned wisdom all speak of who the parent is as a leader. Parents are also owners in certain regards to the foundational elements that are imparted. In these ways, they are the foundation, and in these ways, they lay the foundation.

Apostles and Prophets: Doctrinal Representations or Functional People?

Some argue that the reference to the apostles and prophets is to their teaching. Among those is Snodgrass who says, "The teaching of the apostles and prophets is the basis on which the church rests. All Christians, as part of the building, are founded on the revelation and instruction conveyed by these people."³² Jon Ruthven, a respected teacher,

³² Snodgrass, *Ephesians*, 137.

asserts that, in regards to this text, apostles and prophets are “personifications of revelation.”³³ He further states, “. . . the foundation of the apostles and prophets symbolizes a way by which everyone on earth may enter into God’s temple/ kingdom/ covenant/ citizenship/ household, that is, by the Spirit-revealed confession of Christ Jesus.”³⁴ Ruthven gives weighty emphasis to the teaching, the revelation, or the symbolism of the people in contrast to emphasizing the people themselves. This way of reading is reflective of a subjective genitive approach in which the apostles and prophets are an originating cause in which they lay the foundation, yet they themselves are not the foundation.³⁵ Lincoln argues that many take the subjective genitive in order to reconcile the text of Ephesians with 1 Corinthians 3:11, but the majority of scholars consider a faithful reading of this text to be a genitive of apposition in which they themselves comprise the foundation.³⁶

³³ Jon Ruthven, “The ‘Foundational Gifts’ of Ephesians 2.20,” *Journal of Pentecostal Theology* 10, no. 2 (2002): 35-36.

³⁴ Ruthven, “Gifts,” 36.

³⁵ There is question as to whether the foundation speaks of persons or of teachings. These do not necessarily need to be put against one another as if the other plays no role. The reality is that both the relationship to persons and agreement with the instruction both provide foundational formative matter. The person with a teaching is preferable to thinking of a teaching with a person. Jesus is a living person who is providing a critical foundation and foundational role of leadership among his people. The apostle’s were living people who were providing an initiatory role within a culture. Apostolic leaders today continue to impart the kingdom among cultures. The living person who carries the kingdom and the message of the kingdom cannot give way to an impersonal approach of a person-less list of statements requiring mental assent. Collectives must recognize this reality and make a choice for apostle’s and their teachings.

³⁶ Lincoln, *Ephesians*, 152-153; Smith, “Cultic Language,” 214. Lincoln and Smith agree. Theologians look to Paul’s other writings to give bearing on interpretive possibility within Ephesians 2. Paul writes in the same metaphor in 1 Corinthians 3. Yet, Paul does not use the same language from one explanation to the next. This concerns Martin who considers Paul to be contradicting himself. Martin, *Ephesians*, 37-38. What does it mean for the apostles and prophets to be the foundation if Jesus is the foundation? His conclusion is that through their preaching, they lay the foundation, but they are not themselves the actual foundation. Hoehner, *Ephesians*, 404. 1 Cor 3:11 is not in contradiction with Ephesians 2. Paul is providing a fuller development of thought which is complimentary. The subjective genitive is a popular view as it corresponds very well with Paul’s letter to Corinth in which he names Jesus as the foundation and the apostle as the expert builder (1 Cor. 3:10). Some have a hard time reconciling these two passages with one another giving preference to 1 Corinthians. The reality is that they are complimentary to one another. Both give a primary role to Jesus and both give inclusion to an apostolic role. The apostle’s message is the crucified, resurrected, and ascended Christ. Their invitation is to provide

Therefore, in considering the options as laid out by Hoehner and in giving regard to the broader Pauline corpus, there is validity to each of these genitives mentioned. Yet, in light of the context of Ephesians, the position of this paper is that Paul is intending the Genitive of Apposition. True apostles do not undermine the supremacy of Christ. Mature apostles do not promote themselves in a way that robs Jesus Christ of his place on the throne. The apostle follows the way of Jesus in which he makes himself nothing in service to the kingdom as it comes in the lives of others. The kingship and reign of the ascended Christ is shaped through apostles within households and cities.

Therefore, to consider that the apostles themselves are a foundation to the household of God cannot rob Jesus of a primary place. To say that one person provides a load-bearing role in comparison to others is legitimate while they are growing into maturity. To say some receive a position of honor within the household of God is not foreign to Jesus' teaching. That an apostle would promote his own position as one of honor would be foreign to the apostolic role. Their function and role is one of suffering for Christ. It is a privileged position of service, not an honorary position of lordship. This foundational role has several aspects, one being the initiatory function that apostles bring to a community. They are initiators within communities. Another primary function is that

relationship to God through the living Christ. Therefore, Christ is always the foundation to which the apostle's point beyond themselves. The reality remains that they are sent one's who function as ambassadors and representatives of Christ and the realm of heaven. They have seen Jesus and see in Him the vision for what they are to be building and nurturing. The message that they give remains consistent, but the fact that they are laying it in relationship to the living Christ and in relationship to a living organism requires that the teaching never become isolated from the fact that it is people giving the message. The foundation being laid is not simply a message; the messages brought are built in through living relationship and sustained by those who are stewards of the information and instruction. Information carries with it the idea of forming something within someone. The idea of instruction is to build a structure within someone to provide a stable frame. Jesus is the person that is formed within a person by the apostle's. Jesus is the one who provides the structure within others. The character of God can be observed and parsed out into principles and organized ideas. But, these ideas do not replace the living person who continues to lead by nature of character and legacy.

they carry representation of the one who sent them. Those who recognize that apostles are sent by God and choose to remain near them and submit themselves to the God through them are building blocks from that which the apostles have been sent to initiate.

In Ephesians, the apostles and prophets are foundational components of the household of God. The foundation of the apostles and prophets is the risen and reigning Jesus Christ. It is the person Jesus who came to earth and it is the person Jesus who continues to reign from heaven. Rick Joyner proclaims, “The Way is not just believing a few fundamental truths about the Lord—the Way is the Lord. The Truth is not found by just agreeing with certain doctrines—even all Christian doctrines—the Truth is a Person who must be our whole Life.”³⁷ Further, “The early church had community and met from house to house because they had life, not in order to get it. They became the force that they were because the church was not the pattern for their church life—Jesus was the pattern. They were not following a formula or a form, but a Person.”³⁸

Snodgrass states, “Christ is not just another stone in the foundation alongside the apostles and prophets. His position is different. Whereas the apostles and prophets are mentioned because of their teaching, Christ is mentioned because of his person and work.”³⁹ It is right to elevate Christ’s exclusive position. Christ’s role in the foundation is differentiated from the apostles and prophets. He truly is the foundational cog in the building on which the apostles and prophets derive their identity and continue to build. On the other hand, to differentiate the reality of how this is speaking of Christ as a

³⁷ Rick Joyner, *The Apostolic Ministry* (Fort Mill, SC: MorningStar Fellowship Church, 2006), 62.

³⁸ Joyner, *Apostolic Ministry*, 73.

³⁹ Snodgrass, *Ephesians*, 138.

person, while diminishing the reality of the personhood of the apostles and prophets is not consistent. Christ functioned as a person and the apostles and prophets continued on in his mission. Their personhood mattered to God and the ongoing development of a kingdom culture. The positions of apostle and prophet should not be relegated to person-less instruction and revelation.

Apostles and Prophets: Supernatural Revelation

Barth considers Ephesians 4:7-13 to give evidence to what Paul means in 2:19-20. He shows apostles and prophets alive and functioning in person in the equipping ministries of the church. Therefore, the reference to apostles and prophets in chapter 2 cannot refer to a past teaching or doctrine. The present proclamation that they give is what gives foundation to the church.⁴⁰ Hoehner also sees a correlation between Ephesians 4:11 and 1 Corinthians 12:28 in which Paul is highlighting these roles and speaking of the people who fulfill these roles. It is Christ as a person—including, but not limited to his teaching—which is the cornerstone. The apostles are people who make up the foundation. It is not just their teaching.⁴¹

⁴⁰ “The spirited, authorized, and living witness of such men keeps the church erect.” Barth, *Ephesians*, 316. Also see Romans 15:20. Barth restricts these ideas to the apostolic age limiting it to the time of the twelve. This raises our next significant question. Was the foundation of the apostles and prophets a reference to only the work of first century leaders or is this a description of an ongoing reality? This paper presumes that there was an expectation for a continuation.

⁴¹ Hoehner reflects on how the use of aorist shows the past event rather than the repeated action and concludes that, “If it were talking about the doctrine on which the church is built, then there ought to be a present or perhaps a perfect tense to indicate a repeated action representing a continuing effect of the teaching throughout the readers’ lives and throughout the centuries of the church.” Hoehner, *Ephesians*, 399. It also correlates with Rev. 21:14. This raises a significant question about the use of the aorist within this metaphor. The fact that it used a past event expression indicates that the Ephesian churches had a foundation established through leaders who led through revelatory insight. Does this mean that the foundation was established at that event and is no longer advancing in that same way or is there a continuation of this approach?

Peter Wagner and Danny Silk are leaders who promote theological positions from a paradigm that includes experiential understanding. Wagner has been one to explore reimplementation of the apostolic title. He recognizes in Scripture that there is a consistent order among leaders. Apostles and prophets are among the first in terms of gifts given to the church. He compares the function of churches that operate with pastors, teachers, and evangelists as the foundation to a car driving backwards on its journey.⁴² Danny Silk gives a concise and clear argument as to why a governmental order exists with apostles and prophets taking a first position. They lead from revelation. They keep the people fixed on heaven, rather than fixed on the needs of the people.⁴³

The ascension gifts of Ephesians 4:11 are given for the ongoing ministry of Christ. These emerge from and continue to operate within household systems. Ephesians 3:5 shows the significance of the roles of apostles and prophets in their revelatory function. Whereas all believers have a measure of supernatural equipping, the apostles and prophets serve the community with a greater measure of attentiveness to that which the Spirit is communicating. The ascension gifts work together as equippers of the people. They are also jealous guardians of the supernaturally present God living among His people to supernaturally advance the kingdom together in the world.⁴⁴

⁴² C. Peter Wagner, *Apostles and Prophets: the Foundation of the Church* (Ventura, CA: Regal, 2000), 8-9.

⁴³ Danny Silk, *Culture of Honor: Sustaining a Supernatural Environment* (Shippensburg, PA: Destiny Image, 2009).

⁴⁴ For a good conversation concerning apostolic ministry in the context of the Ephesians churches see Rick Renner, *A Light in Darkness: Seven Messages to the Seven Churches* (Tulsa, OK: Harrison House, 2011), 291-309.

Application

The hermeneutic approach for this paper involves social layers in regards to application. Applications for both the large-scale church as well as for the household exist in the interpretive process. This proposal suggests that the household is to be the first place of kingdom practice. In Scripture, the apostles and prophets provide a foundational role by targeting households (Luke 10:1-17). They are equipped to impart the kingdom into households resulting in the formation of churches. These apostles and prophets are equipped with revelation that generates life and energy for sustained kingdom advancement and church multiplication. Reaching the city is the target, while the household is the immediate aim. The efforts of apostles in establishing the kingdom within the household multiply in the city. God is building His family by reaching and multiplying households.

The roles of apostle and prophet continue on today. They are functional, though often they are not recognized according to Scriptural language. In order for churches to learn to move forward in God's desire, it is significant to honor God's way of gifting people for growth.

The gifts of Ephesians 4:11 are specific to certain individuals. At the same time, each person is called to be sent by God into the world to represent God. All are called to spend time in the presence of God that they would listen for God's voice. All are called to share the good news of the gospel. All are called to love and care for one another. Lastly, all are called to teach one another. Some are gifted and matured into a specific role of apostle, prophet, evangelist, pastor, and teacher; yet, all are equipped to function

apostolically, prophetically, evangelistically, pastorally, and as teachers. The gifts of God are for all who have the Spirit. A key to growing in the gift is stewardship.

The first place of kingdom stewardship is in primary relationships. The household provides primary relationships in which all revelation can have a special place of first application. To love one another, teach one another, bear one another's burdens. To seek the kingdom first and to pray the Lord's Prayer. These can all have first practice within the household. It is in stewarding apostolic and prophetic gifts in this place that God is happy to promote one in their position of influence and service.

Therefore, a parent's primary role is to steward their homes, by allowing Jesus to play the primary role as cornerstone. Once the Jesus is in his place, the house can start taking shape as his people. The apostolic parents are those who impart the culture of the kingdom within their home realizing they are sent to represent God to the members within the community. The apostle is a representative that champions the reality of the kingdom of heaven coming to earth. The prophet is one who listens to the Lord and speaks those life-giving, identity-shaping words of encouragement, strengthening, and comfort. Parent's carry the roles of incarnational teacher. They put flesh to the spiritual realities that, in turn, bless the family. In turn, the household becomes a place of Jesus' presence in which the family finds leadership and the joy of their pursuit: communion with God, through the Jesus, by the Holy Spirit.

Introduction to Old Testament Text

The tent of meeting passage of Exodus 33:7-11 shows a paradigmatic picture of apostolic leadership. The picture is one of an apostolic figure leading his people and the

result of household leaders equipped under apostolic authority. This paradigm fits on both macro and micro levels. The leadership of the kingdom is such that the qualities of a father within a household and the qualities of the leader of a church network are the same. The difference is the magnitude of responsibility. This magnitude is a responsibility that God has given to those who are faithful stewards of the establishment of the presence of God. This stewardship begins on a small scale. The context of the family is one such space of stewardship (1 Timothy 3:4-5, 15; Matthew 25:21).

Torah

The book of Exodus is one of five books of the Pentateuch. The Pentateuch was to be the standard for the way of life with God. It was the foundational teaching of God's character and the character of God's people. It was called Torah, which means law, way, or teaching. The Hebraic culture took shape within the context of a relationship between a living and present God and God's people. The character of God was revealed in relationships to people. The structure of the written law was given primarily in story form as a testimony of God's person. The Israelites were commanded to interact with this testimony in order that they would find life. They were regularly to digest the story of God and the attributes of His character. The result would be faith and discernment within the context of a living relationship. As the name Torah reflects law, it contains law codes, yet it is more aptly a teaching predominantly told through story form. In addition to these literary forms, it also contains songs and genealogies.

Exodus

The Exodus narrative tells the story of how God delivered a group of people with whom God had made promises and had nurtured into a people for relationship. The circumstance of these people was one of oppression at the hands of humans. The plague narratives told how God defeated the gods of Egypt differentiating God as the Almighty. Once free from the oppression of Egypt, God covenanted with the people to be their God and them God's people. Measures were taken to establish a covenant relationship between God and the Israelites and further to establish God's presence among them.

The author of Exodus intricately wove the forms of story and law code together to communicate significant realities concerning God's heart. Terence Fretheim recognizes the literary organization showing, "With respect to form, the two primary genres of the book are narrative and law. The interweaving of these two types of literature is one of the chief characteristics of the book . . ."⁴⁵ He demonstrates contrasts between God and Pharaoh in which the people were moving from service to Pharaoh to God's service, from building for Pharaoh to building for God, and lastly, that Pharaoh was not moved by their suffering yet God is drawn to them in their suffering.⁴⁶

Tabernacle

The Exodus 32-34 narrative is situated within the giving of the building plans for the tabernacle and its implementation (Exodus 25-40). The tabernacle was the place in which God would dwell among a mobile people. Moses had gone up on a mountain with

⁴⁵ Terence E. Fretheim, *The Pentateuch* (Nashville, TN: Abingdon Press, 1996), 109.

⁴⁶ Fretheim, *Pentateuch*, 102.

God so that God could provide instruction for the Tabernacle. While Moses was on the mountain with God, the people became distressed as Moses was gone for a seemingly long time. They fearfully attempted to establish God's presence among them on their own. Moses returned while they were worshiping before an idol they had fashioned. He destroyed the tablets God had given him. Moses then returned to the mountain once again to determine the next course of action.

The Exodus narrative champions the desire of God to be present among the people.⁴⁷ Exodus maintains this theme cohesively through the telling of three major stories. It begins with the story of deliverance from Egypt. Though the book of Exodus is named for this exit, Thomas Mann highlights that the story does not end with the deliverance of the people. He continues to acknowledge that as the second primary narrative highlights the covenant being established between God and the people, the story does not end there either. The story of Exodus culminates toward the establishment of the Tabernacle which serves to emphasize the glorious God present among the people.⁴⁸ Fretheim distinguishes how the worship of God is a contrast of the oppression of Egypt.

⁴⁷ James K. Bruckner, *Exodus* (Peabody, MA: Hendrickson Pub, 2008), 277; Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids, MI: Zondervan, 1994), 64; and John Van Seters, *The Life of Moses: The Yahwist as Historian in Exodus-Numbers* (Louisville, KY: Westminster John Knox Press, 1994), 341. Consensus exists that the entire narrative of Exodus highlights the theme of God's presence. Propp focuses on how the tabernacle story illustrates this theme saying, "Exodus chaps. 25-40 address basically a single topic: how will Yahweh be present among his people? As a messenger? In the Tabernacle? Through the Covenant? As the Gold Calf? As Moses' face? As his own Face? The themes word of this section is panim 'face, front, presence,' . . ." William H.C. Propp, *Exodus 19-40* (New Haven: Yale University Press, 2006), 619.

⁴⁸ Thomas W. Mann, *The Book of the Torah: The Narrative Integrity of the Pentateuch* (Atlanta, GA: Westminster John Knox Press, 1988), 78.

The tabernacle is an exhibition of the relationship between the people's worship and God's presence. The Tabernacle is an "assurance" that God will remain with them.⁴⁹

Fretheim identifies that the Exodus story is building on creation themes. The structure of Exodus 1-24 has many comparisons to Genesis 1-9. The entirety of Exodus carries creation imagery. The tabernacle story (chapters 25-40) is a microcosm of the grand narrative of scripture as it contains an ordering of creation/fall/recreation.⁵⁰ He states, "The book of Exodus is not to be interpreted in isolation. Its relationship to Genesis is especially important; Exodus is the second chapter of a drama begun in Genesis. This means that the themes of creation, promise, and universal divine purpose, set in place by the Genesis narrative, constitute lenses through which Exodus is to be read . . ."⁵¹ As the entire narrative points to creation imagery, the Tabernacle story is no exception. The author wants this Tabernacle to be situated within the understanding of God's creative intent.⁵²

⁴⁹ Fretheim, *Pentateuch*, 109.

⁵⁰ Fretheim, *Pentateuch*, 111. God is often associated as creator only in regards to the literal creating and ordering of the world in Genesis 1-2. Fretheim educates beyond this simplistic understanding saying, ". . . the bulk of the law . . . belongs to the sphere of creation." Fretheim, *Pentateuch*, 119. He continues explaining that the creation narrative explains "cosmic order" whereas the law explains "social order." The law gave the people a "vocational identity" in which they understood their assignment and the related tasks as God's people. Fretheim suggests that this was a common literary explanation not only among the Israelite community, but also among the broader Ancient Near Eastern world.

⁵¹ Fretheim, *Pentateuch*, 109.

⁵² Propp, *Exodus*, 675. God is a "builder" (Isa 40:12-14; Ps 104:2-3, 5; Prov 3:19-20; Job 38:4-6). Propp's identification of God as a builder is rooted in a connection with God's identity as creator. He suggests that God is a builder in Genesis 1:1-2:4a, which he suggests contains royal building inscriptions. In recognizing this correlation Propp indicates how the Tabernacle story of Exodus 25-31 and 35-40 contain many allusions to Genesis 1:1-2:3.

Exodus 32-34

The narrative section of Exodus 32-34 begins with a rebellion. The last thing the people said prior to this story is that they will do what God asks (24:7). The next time they have a speaking role in the story they ask for Aaron to fashion an idol (32:1).⁵³

With the conclusion of the instructions for the tabernacle in chapter 31 came the beginning of a parallel story. Bruckner highlights the irony of this story. Two narratives are occurring at once. God and Israel had made covenant. The first story tells how Moses went up on the mountain to meet with God. God was making plans to dwell among the people. In contrast, at the same time, the people became afraid because God and Moses had been gone for a long time. They attempted to initiate the presence of a deity proving desperate for the security of a supernatural caretaker.⁵⁴

Peter Enns notes several striking parallels in which God's plan for the Tabernacle and the people's action in creating the golden calf mirrored one another. The Lord told Moses to have the people provide an offering to establish the Tabernacle. The people came against Aaron with an offering to make the golden calf. The correlation of the use of gold in between the tabernacle items and the calf indicate that the calf was to provide a function that the tabernacle would provide. The calf itself was not expected to be the god, but was a representation of a seat or footstool for a god. It is more analogous to the ark, than a deity.⁵⁵

⁵³ Mann, *Torah*, 106. Peter Enns, *Exodus* (Grand Rapids, MI: Zondervan, 2000), 568. The people of God came "against" Aaron to perform the rebellious task.

⁵⁴ Bruckner, *Exodus*, 277. Enns, *Exodus*, 568. It was within the context of fear that God would not be present anymore that the people acted against God. They were afraid because it was taking a long time.

⁵⁵ Enns, *Exodus*, 569.

With the comparisons of the Israelite practices directly correlating with the plans of God for the Tabernacle, it is obvious that there is literary intentionality. Enns concludes it is “a rebellion against what the tabernacle represents, or perhaps the message of Exodus as a whole that culminates in the tabernacle.”⁵⁶ The rebellion narrative nearly unraveled the plans and actions of God as told throughout the Exodus story and even further into the Genesis narrative beginning with Abraham. The promises and patient development of a nation, the compassionate rescue from oppression, the establishment of God’s sovereignty in covenant, and the hope of an Edenic opportunity in which God dwelt among the people, these were all in jeopardy.

Exodus 32-34 gave the first account of “covenant renewal” among the people of God.⁵⁷ The Golden Calf narrative addresses sin among the people. As Motyer indicates, the Exodus narrative rarely speaks of sin. This story highlights an experience of sin and forgiveness between God and His people.⁵⁸

⁵⁶ Enns, *Exodus*, 568.

⁵⁷ David P. Wright, *Inventing God's Law: How the Covenant Code of the Bible Used and Revised the Laws of Hammurabi* (New York, NY: Oxford University Press, 2013), 93.

⁵⁸ J. A. Motyer, *The Message of Exodus the Days of Our Pilgrimage* (Downers Grove, IL: IVP Academic), 2005, 291. Fretheim, *Pentateuch*, 109. Though there are stories of reconciliation in Genesis, forgiveness is introduced for the first time within the narrative of Exodus 32-34. Fretheim argues that the story of forgiveness is to be read in conjunction with the deliverance from oppression (Exodus 12-15). Motyer, *Message*, 294-295. The employment of chiastic structure is very frequent throughout Exodus. A chiasm can be seen to the overall structure of chapters 32-34.

Tent of Meeting (Exodus 33:7-11)

The story of the tent of meeting seems out of place and disruptive to the flow of the story.⁵⁹ The article that accompanied the noun “tent” shows that the people would have knowledge of this tent. It was well-known as a significant part of the lives of the people.⁶⁰ The tent of meeting story has proponents for either being before or being after the Golden Calf narrative. Blackburn suggests that it is a sign of corporate repentance after the idolatrous calf experience.⁶¹ More likely though, is the position that this was the manner in which Moses met with God until the Tabernacle was built and functional.⁶²

Yet, the tent of meeting was not to be considered a “temporary substitute” until the Tabernacle was operational. The language of the text shows that it was a habitual practice for Moses.⁶³ Richard Clifford compares Canaanite parallels from Ugarit to the

⁵⁹ Terence E. Fretheim, *Exodus* (Louisville, KY: Westminster John Knox Press, 1991), 295. The tent story has contextual purpose. Fretheim argues the story to be distinct from its context in that it was provided by a different author. He recommends that the purpose of the story is to slow the narrative as a way of delaying the conclusion, while also orienting the reader retrospectively as to how things were. John I. Durham, *Word Biblical Commentary Vol. 3, Exodus* (Waco, TX: Thomas Nelson, 1987), 443. Durham considers this to be a disruption that is out of context for the flow of the narrative. Van Seters, *Moses*, 321. Van Seters attributes that this is intentionally used as a digression to break the tension. He considers this due to the frequentative imperfect.

⁶⁰ Propp, *Exodus*, 599-600. The nature of Moses’ walk to the tent was a ‘ceremonious’ event.

⁶¹ W. Ross Blackburn, *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus* (Downers Grove, IL: IVP Academic, 2012), 188. Mann, *Torah*, 110. The insertion served a “provisional function” until God was willing to return to be with His people. Enns, *Exodus*, 580. The event of the Golden Calf was the impetus for setting up the tent. God could not abandon his people, but he could not connect with them with closeness, he remained at a distance. The tent was a temporary tent, not a recurring event. The purpose was for the conversation concerning whether God would go with them.

⁶² Donald E. Gowan, *Theology in Exodus: Biblical Theology in the Form of a Commentary* (Louisville, KY: Westminster John Knox Press, 1994), 220. Fretheim, *Exodus*, 295.

⁶³ Motyer, *Message*, 311-312. This practice continued after the Tabernacle was established and that the purpose of the tent was for personal devotion to God as a secret place experience. The notion that the use of the tent would continue is validated by the references in Numbers 11-12 and Deuteronomy 31.

Exodus narrative. He shows that the tent of meeting and the tabernacle had an established precedence among the Israelite's neighbors.⁶⁴

Tent of meeting has many occurrences throughout the Pentateuch. The reference to the specific tent of Exodus 33:11 only has three other references: Numbers 11:16-17; 12:4-10, and Deuteronomy 31:14-15, 19. Wessner shows that "All three instances portray the Lord's initiation of communication with his servant Moses; and interestingly, in all three cases, God desired to communicate with someone other than Moses, but insisted on having Moses there in his presence instead. Within the context of the exodus and the wandering, Moses was the only person with whom the Lord spoke in private."⁶⁵

The notion that God wanted to speak to collectives in addition to Moses as leader is bolstered by Clifford's recognition of the Hebrew term for meeting (*moed*). He considers that the idea of the term would better indicate "divine assembly" as the term is more frequently translated as "assembly."⁶⁶ It is significant to differentiate the tent for its specific use. It was not a residential tent. It was a place of meeting and assembling for the purpose of engaging God.

Anderson emphasizes the contrast of the tent of meeting with the tabernacle due to relational proximity. God's desire is to be in the center of the people where the Tabernacle was designed, not outside of the camp.⁶⁷ This is a common interpretation.

⁶⁴ Richard J. Clifford, "Tent of El and the Israelite Tent of Meeting," *Catholic Biblical Quarterly* 33, no. 2 (April 1971), 221.

⁶⁵ Mark D. Wessner, "Toward a Literary Understanding of Moses and the Lord "Face to Face" (PANĪM 'EL-PANĪM) in Exodus 33:7-11," *Restoration Quarterly* 44, no. 2 (2002): 113-114.

⁶⁶ Clifford, "Tent of Meeting," 225.

⁶⁷ Bernhard W. Anderson, *Contours of Old Testament Theology* (Minneapolis, MN: Augsburg Fortress Publishers, 1999), 109.

Yet, the reality of the tent of meeting experience is positive rather than negative. They are worshipping, seeking God, and they were attentive to Moses as their leader. This is a strong contrast to the Calf experience. This story highlights Moses role as a mediator. Others did not have the same relationship with God that Moses had. In this way, the story serves to introduce the discussion Moses will have with God in the following verses.⁶⁸

Bruckner has a high view of the tent and God's presence regardless of its proximity being outside the camp. "The friendship of God with Moses in the tent of meeting became the new paradigm for the Lord's friendship toward all Israel."⁶⁹ He further adds, ". . . the text describes an idealized relationship with the Lord." An optimistic perspective sees Moses setting up the tent as his desire is to be with God and for God to welcome his people into his presence at any time. The people anticipated God's encounter and were ready to worship. Moses experienced face-to-face intimacy.⁷⁰

The phrase face to face occurs five times in the Bible (Genesis 32:31; Exodus 33:11; Deuteronomy 34:10; Judges 6:22; Ezekiel 20:35). A person's face is the identifier that makes them recognizable and represents to humans how they know one another. Propp states, "To 'seek Yahweh' or 'see Yahweh's face' means to establish communication, generally in order to obtain a favor (e.g., 2 Samuel 21:1; Hosea 5:15;

⁶⁸ Fretheim, *Exodus*, 295-296.

⁶⁹ Bruckner, *Exodus*, 294.

⁷⁰ Bruckner, *Exodus*, 294. Wilson observes, ". . . a 'face to face' interaction with God consists of the following elements: 1) divine initiation; 2) complete solitude; 3) deep intimacy; and 4) a display of the supernatural. . . . the divine face is portrayed as a source of blessing and life." Ian Douglas Wilson, "Face to Face with God: Another Look," *Restoration Quarterly* 51, no. 2 (2009), 108. He connects this idea with the priestly blessing which relates the face of God to shalom (peace, wholeness). Wilson, 109. The face of God creates fear. The fall in Genesis 3 provided the context for the fear of seeing God's face. Exodus 33:20 reinforced humanity's fear in the presence of God.

Psalm 27:8).⁷¹ These two ideas of knowing someone and understanding them speak to the intimate reality of face to face conversation.

Wessner highlights, “. . . one of the primary functions of the pillar of cloud is to portray the presence of the Lord visually.”⁷² It is significant that when Moses would walk out to the tent, the people would stand in anticipation. The pillar is described as standing at the entrance of the tent, while the people would stand and worship. This portrays God and the people standing together in an experience of presence and worship. The Hebrew way of prayer is portrayed often as a standing posture as opposed to bowing.

The imagery of God speaking in a cloud and pillar was significant in regards to the encounters experienced between Israel and God. Tom Dozeman recognizes the similar imagery when God made covenant with Israel in Exodus 19:17-19.⁷³ The glorious ending of the Exodus story is one of the cloud visibly filling the tabernacle. This language continues centuries later with God’s presence filling the temple in Isaiah 6:1. The entirety of this story between the pillar and the face-to-face description highlight the significance of the presence of God with Moses and among the people.

A reference to Joshua concludes the short narrative. The story began with a description that Moses set the tent up as an invitation for all to consult God. Its central idea was that Moses met with God face to face. It served as a mighty image of intimacy

⁷¹ Propp, *Exodus*, 600.

⁷² Wessner shows, “Within the canon of OT literature, the unique phrase ‘pillar of cloud’ is used only thirteen times, with all but two of the occurrences appearing in the Torah. Rather than for the guidance and protection of Israel, it seems to be used primarily in connection with either the Lord’s leading of his people (Exod 13:21, 22, 14:19; Num 14:14; Neh 9:12, 19) or the Lord’s speaking with his people (Exod 33:9, 10; Num 12:5; Deut 31:15; Ps 99:7).” Wessner, “Literary Understanding,” 113.

⁷³ Thomas B. Dozeman, *Exodus* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2009), 718.

between God and His people. It ends by showing a young man devoted to remaining in the presence of God. From this posture, Joshua grew in leadership among the people.⁷⁴

A Prophetic Application

The image of the Tabernacle was significant long after it ceased to function as the primary place of God's presence. Within the New Testament Jesus identified Himself as a tabernacling presence (John 1:14). Paul identified with the Tabernacle narrative as he spoke to the Corinthians believers of the apostolic ministry and the new covenant (2 Corinthians 3-5). The author of Hebrews maintains Tabernacle imagery to compare the superior nature of the new covenant through Christ in which the believer is able to enter into the presence of God (Hebrews 8-9).

This text maintains unity with several elements congruent among revivals throughout history. First: the leaders of revival movements spend significant time in the presence of God. The presence is their first goal. It is from the place of God's presence that they are sent out equipped for their assignments.

Second: the leader's commitment to the presence of God overflows to worship from household to household. The household impact is significant as the fathers and mothers are committed to leading their children in worshipping the living God. Their leadership is empowered by the presence of God, just as their leader is empowered in God's presence. Watching a leader creates anticipation. The manifest presence of God

⁷⁴ Propp, *Exodus*, 601. Joshua is comparable to Samuel who remained in the temple dedicated by his parents.

creates the motivation for worship. The transformation at the household level leads to an impact at a citywide and national level.

Third: The leader who is committed to the presence of God will have apprentices who carry the same fervor in their commitment to God. Apprentices, or sons and daughters, are nurtured by an invested leader and by God thus being equipped for the significant destiny in leading people into the fulfillment of the promises of God.

As Jesus is the tabernacling presence of God, just as Moses' encounters with God would be anticipated and celebrated by the people, so the disciples noted that Jesus' time with God is what makes the difference in his life and ministry. The question the disciples asked of Jesus is to teach them to pray and be with God as he was (Luke 11:1). It was a significant part of Luke's gospel to highlight Jesus' emphasis on prayer. It was also a significant point of emphasis in the story of Acts. The stories of the believers and the breaking out of revival movements were consistently told in the context of a praying community. It was a common phrase for Luke to say "while they were praying" or "on their way to a place of prayer" while the resulting story told of a mighty encounter between God and the people that they were engaging (Acts 3:1; 10:9; 13:2; 16:13, 25).

It is not enough for a leader to desire to see a great organization grow around him while centered around a building and a clever brand. In order to see kingdom advancement apostolic leaders must emerge who care to impart the kingdom of God throughout a city. Yet, these figures understand that this does not happen by sweat and blood alone. This occurs among those who are committed to the God's presence, to living daily in God's presence, and leading from God's presence. When the manifest evidence of God in their life begins to create a saturating awareness among the community, the

people will begin to worship from house to house. They will have the culture of the presence of God established in their homes. The foundations of the city will be rebuilt in which the presence of God is the key concern. It starts with leaders committed to the presence. Everything overflows from this reality.

This application carries application for nations, yet it starts on as small of a scale as the household. The place where this begins is with fathers and mothers who are committed to the presence of God. The first place of the stewardship of the presence of God is where one lives. The home is a place of presence. Parents are to model commitment to the presence of God before their children. This is not for the sake of modeling, but is born out of the parent's hunger for God. It is a part of their desire to see God's kingdom come and for God's reign to start within their home. It is from this place of stewardship that God is pleased and says, "I want to give you more." It is from this place that the kingdom overflows from a household to a neighborhood, and then from a neighborhood to a city, and from city to city until the region is captured by the presence. The overflow starts with the stewardship of God's presence in a small place and builds to a far-reaching, unimaginable impact. The yielded parent who loves the presence of God is the key as is modeled by Moses and followed by Joshua.

CHAPTER THREE

HISTORICAL FOUNDATIONS

In the summer of 1727, a world-changing movement was ignited. In a small community called Hernhutt (God's Watch), in Saxon Germany bordering Bohemia and Poland, some unique circumstances afforded a unique opportunity for revival.¹ This historical survey seeks to examine the story of the formation of the Hernhutt community. In looking at the story, the ultimate goal is to identify significant components of the community experience that brought transformation to communities around the world.

The Hernhutt community began as a refuge for persecuted Christians who were participating in European reformation. The families came from diverse backgrounds. These families would ultimately bring love, joy, and peace to people around the world with an influence that lasted several generations. Yet, their initial differences led to a lot of gossip and bickering within the community. The leader and host of the community patiently endured immature behavior, including slanderous accusations of his own character, for the first five years of the continually growing refuge.

On May 12, the community leader Count Nicholas Von Zinzendorf preached a three-hour sermon on unity and led the people into a time of repentance. He gave them a

¹ Diane Severance, "Herrnhut Revival: A Golden Summer," December 14, 2013, accessed December 14, 2013, <http://www.christianity.com/church/church-history/timeline/1701-1800/herrnhut-revival-a-golden-summer-11630208.html>. The following story has many accounts, but this short article provides a concise description from which this telling is derived.

rule of life for the community that he asked all residents to sign. The people were refreshed. They committed themselves to this new rule of life.²

In August, fifteen of the men in the community spent an entire night in prayer and conversation. Five days later, one of the pastors of the community was so overcome by God's presence that he fell to the ground in repentance and prayer. Three days later, on August 13, the people gathered for a midnight communion. It was during the communion that an outpouring of the Spirit fell on all of the people. The community perceived it as a Pentecost experience. Two weeks later a small band of men and women committed to praying for an hour a day and filling each hour of the day. They experienced prayer without ceasing as a community for the next hundred years. Within the context of this small community of believers committed to prayer and worship, a missionary movement unlike any that had occurred for centuries prior emerged.

The Moravian movement demonstrates character in and stewardship of key values significant to all Christian movements.³ Several characteristics of this movement will be examined in order to bolster and champion values of apostolic leadership, prayer, and family bands that produce overflow impact by stewarding the presence of God.

² Zinzendorf was impressed by John Comenius' *Ratio Disciplinae*. He used it as a rule of life. It had been a standard by which the United Brethren had functioned in Bohemia and Moravia. This document became very influential among the Pietists and later to both Zinzendorf and Wesley. Craig D. Atwood, *The Theology of the Czech Brethren from Hus to Comenius* (University Park, PA: Penn State University Press, 2013), 11-12; John R. Weinlick, *Count Zinzendorf: The Story of His Life and Leadership in the Renewed Moravian Church*, (Nashville, TN: Abingdon Press, 1956), 75. The circumstances of bickering gave specific influence on the freshly implemented values of kindness and service.

³ The use of this term movement is reserved for revival movements which are characterized by the presence of signs and wonders in Spirit-led activity and which also show cultural impact of transformation among nations and people-groups reaching hundreds of thousands.

Hernhutt Community

A context of persecution gave impetus for the beginnings of the new community. The regions of Bohemia and Moravia were home to passionate Christian believers who were pursuing freedom and righteousness. These believers became a thorn in the side of the Roman Catholic Church and the governing authorities for several centuries. Bitter wars were fought. Their perseverance from generation to generation achieved influence for reformers throughout Europe. This also brought the consistent wrath of the Catholic rulers who made regular attempts to break the resistance. In the early 1700s, these believers in Moravia had to function very cautiously with high cost if caught in subversive forms of Christian practice.

Jan Hus was the initiator of what would centuries later become the Moravian movement.⁴ The Moravian movement gained its name due to the initial believer's residing in the Hernhutt community and the first missionaries being from Moravia. These Moravian families upheld the traditions that had started over three hundred years prior.

⁴ For three brief overviews of Moravian history beginning with John Hus, see: Allen W. Schattschneider, *Through Five Hundred Years: A Popular History of the Moravian Church*, Rev. ed. (Bethlehem, PA: Moravian Church in America, 1990); John R. Weinlick and Albert H. Frank, *The Moravian Church through the Ages* (Bethlehem, PA: Moravian Church in Amer, 1989); and Rick Joyner, *Three Witnesses: John Hus, Jon Amos Comenius, and Count Nikolaus Ludwig von Zinzendorf* (Fort Mill, SC: MorningStar Publications, 1997). In the first three hundred years of a movement in Bohemia and Moravia, beginning with John Hus, believers experienced intense forms of persecution. John Wycliffe and the Lollards provided a significant influence throughout Europe in the fourteenth century. Hus was a mighty preacher in Prague influenced by Wycliffe. These leaders proclaimed messages of Christ counter to that which was proclaimed by the Roman Catholic leaders. Hus and his followers became such a thorn in the side of the Roman Catholic Church that for the centuries following they became a place of religious war. The people of Bohemia and Moravia banded together and sustained their pursuit for freedom in Christ. The United Brethren Church emerged. These believers were a strong influence of Luther and other reformers. Within Europe, the lax attitude of many that was born from a state religion was upheld by many, yet also many small pockets of revival erupted in which the people's trust could not be placed in the state, but only on God.

Numerous men and women willing to give their lives for Christ in both life and death nurtured the heritage.

The Hernhutt community became a safe place for these believers to live and worship. Whereas many places of safety and comfort have allowed for a nominal faith, the community at Hernhutt became so touched by God that their concern for life in the presence of God was sustained. They saw it as theirs to keep the flame of their faith burning just as was given to the Levites to tend the flame of the Tabernacle.⁵

Christian David was an itinerant evangelist. He was born into a Catholic family. He initially despised Protestants. He became curious as to their perseverance in the face of persecution and was eventually persuaded to a reformed theology. He used his trade as a carpenter and carefully shared the gospel when and where possible.

David met Count Nicholas Ludwig von Zinzendorf who was able to provide a portion of land to families seeking freedom from religious persecution. Christian David led two Moravian families to move onto this property. June 17, 1722, they started cutting trees in preparation for houses to be built. What Zinzendorf expected to be a temporary housing grew into a large community of believers from varying Christian backgrounds. The community grew to 220 members in a period of five years. The community grew further between 600-700 members after the outpouring of the Spirit.⁶

Thirty communities were established under the Hernhutt model. Hundreds of diaspora model groups were established in which small bands—often meeting in

⁵ Leslie K. Tarr, "A Prayer Meeting That Lasted 100 Years," *Christianity Today*, January 1, 1982, accessed December 14, 2013, <http://www.ctlibrary.com/ch/1982/issue1/118.html>.

⁶ Douglas H. Shantz, *An Introduction to German Pietism: Protestant Renewal at the Dawn of Modern Europe* (Baltimore, MD: Johns Hopkins University Press, 2013), 257-258.

homes—committed to prayer and discipleship. These were scattered throughout the world. Over 300 missionaries were sent out to numerous people groups within their first twenty-five years of revival. In two hundred years prior, all other reformed associations, with the exception of the Quakers, had only sent out three hundred missionaries.⁷

Count Nicholas Ludwig von Zinzendorf

The character of the community of Hernhutt could not have developed as it did without leadership. God prepared a significant man for this opportunity. This man was Count Nicholas Ludwig von Zinzendorf.

Zinzendorf was born into a position of great privilege. His father died within weeks of his birth and when his mother remarried, she left him to live with his grandmother. His grandmother, Henriette von Gersdorf, was admired for her diverse abilities in poetry, music, and philosophy. She was a devout Pietist and was educated in Greek and Hebrew. She conversed regularly with leading theologians throughout Germany. Zinzendorf's godfather was Philipp Jakob Spener. Spener was the father of the Pietist movement.⁸ Zinzendorf was passionate in prayer as a young boy. He was committed to daily prayer routines as early as four years old. He impacted adult soldiers as a six year old. He recited verbatim the prayers of the congregation after worship gatherings. During his teenage years, he initiated and led small groups of students in prayer. He turned seven groups over to the headmaster of the school upon graduation. His

⁷ Andrew Murray, *Key to the Missionary Problem* (Fort Washington, PA: Christian Literature Crusade, 1981).

⁸ For further reading on the Pietist movement as led by Spener see, Philip Jacob Spener, *Pia Desideria* (Ramsey, NJ: Wipf & Stock Publishers, 2002).

passion in life was conversing with Christ and with people about Christ. He wanted to pursue theological education, yet only received that education informally as his guardians insisted on him living up to his noble status and gaining an education in law.⁹

His influence became very extensive reaching kings. He influenced strong leaders in varying walks of life. His goal was not to start a new denomination. Rather, he highly valued the state churches. He dissuaded his people from converting people to their community; rather, he encouraged people to remain faithful in their church heritage with the hope of enriching local congregations with greater zeal for God.

Zinzendorf received prayer and the laying on of hands from Spener as a young boy. A brilliant woman nurtured him. He received an outpouring of the Spirit within his own community at Hernhutt as a man in his late twenties. At his first communion, he felt a blessing from God manifesting in his body.¹⁰ He was equipped by the Holy Spirit in his early years and remained zealous in seeking God all of his life.

His theology was rich and was maintained through a living relationship with Christ. He emphasized practical theology over a heady doctrinal approach. He helped his people remain focused on matters of the heart and toward practices that were in line with the heart of God. His zeal was not to start churches, but to provide the leaven of the

⁹ For a concise introduction to the life of Zinzendorf, see Nikolaus Ludwig von Zinzendorf, *Christian Life and Witness: Count Zinzendorf's 1738 Berlin Speeches*, ed. Gary S. Kinkel (Eugene, OR: Wipf & Stock Pub, 2010), ix-xxii.

¹⁰ August G. Spangenberg, *The Life of Nicholas Lewis Count Zinzendorf*. (London: Samuel Holdsworth, 1838), pp. 3-4; A. J. Lewis, *Zinzendorf, the Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity* (London: SCM Press, 1962), 14-15.

Kingdom throughout the world. Gary Kinkel states, “He was without question the most influential German theologian between Luther and Schleiermacher.”¹¹

His leadership over the growing Moravian movement was critical. He provided acute direction and afforded the possibilities for the Hernhutt community to exist. As influential as he was, he was not interested in creating a new church network under his authority. He insisted that his people not consider themselves a new church. Some believe it was this insistence that led to an unsustainable future for the movement.¹²

He was very wealthy and stood in a position to walk among high society people. Rather than using his wealth for his own prestige, he lived modestly within his community in houses in the style of the rest of the community. He ultimately died having emptied his accounts. He poured all he could into the cause of Christ in the world. The character of the man gave shape to the character of his community.

Moravian Influence

Following the outpouring of the Spirit, an overflowing zeal spread in which people went out and advanced the kingdom. They were as leaven throughout the world. As faithful stewards of the presence of God, they influenced denominational leaders, national leaders, and broad people groups.

¹¹ Zinzendorf, *Christian Life and Witness*, x. Kinkel also shows that Zinzendorf provided an influence to German scholars of following generations such as Schleiermacher, Kierkegaard, Blumhardt, Barth, Moltmann, and Bonhoeffer, to name a few. His influence through his followers and through his travels touched many nations and people of historical significance.

¹² Schattschneider, *Five Hundred Years*, 87-89. Schattschneider critiques some of Zinzendorf’s weaknesses in organizational vision in which the movement ultimately was unable to continue.

They proved willing to give their lives in sharing the gospel with people groups who had never heard it, and the result was large-scale peace and favor with nation and state. The Moravians sent missionaries many places including both Africa and the West Indies. Some sold themselves into slavery in order to operate as missionaries among these people. They provided a foundation in which William Wilberforce argued for the abolition of the Atlantic Slave Trade partly on the basis that the Moravians had taught them how to live in society.¹³

During the Revolutionary War, they functioned as Pacifists, but served to tend the needs of wounded soldiers. One strategy of war was to try to ignite battle between the American colonies and the Native Americans. The Moravians had sent missionaries to work among these Native Americans and were cited by the American leaders for their work at bringing peace.¹⁴ George Washington visited the women's schools established by the Moravians where his family attended. Benjamin Franklin among others attended unity gatherings led by the Moravian leaders.¹⁵

They were committed to prayer and worship in local homes in various cities. It was in these gatherings that God touched mighty leaders and revivalists. George Mueller was converted at a Moravian mission. He visited a house gathering in Switzerland and noted that it was the greatest experience he had encountered.¹⁶

¹³ J. C. S. Mason, *The Moravian Church and the Missionary Awakening in England, 1760-1800* (Chippenham, Wiltshire, Great Britain: Antony Rowe, Ltd., 2001), 114-142; Schattschneider, *Five Hundred Years*, 73.

¹⁴ Schattschneider, *Five Hundred Years*, 112.

¹⁵ Schattschneider, *Five Hundred Years*, 108-109, 119-120.

¹⁶ George Muller, *A Narrative of Some of the Lord's Dealings with George Møller Written by Himself* (n.p.: Library of Alexandria, December 19, 2012), 11-12, Kindle Edition.

John and Charles Wesley and George Whitefield attended a gathering in which the Holy Spirit was poured out. John Wesley grew up with some interesting similarities to Zinzendorf. He was the son of an Anglican minister. His mother had great influence leading a Sunday night devotional with a regular attendance of two hundred. Wesley was no stranger to the stories of the Bible, yet he attributed his conversion to have occurred while he was among the Moravians.¹⁷

These leaders among many others of the time had such a striking encounter with God while worshiping with the Moravians that they were transformed in their relationship to Christ and in their ministry influence. The Moravians did not have an organization that cared about gaining numbers for their own sake. In their process of faithfulness to Christ, they mightily influenced those who would proceed to function in powerful movements.

Missionary movements around the world began to take note of their efforts. William Carey, who is the Father of Missions, after having read of the works of the Moravians in the world, was sparked to see the same in his Baptist denomination.¹⁸ Andrew Murray was invited to speak at the World Mission Conference in 1900. He was not able to attend and so sent response. Part of his promotion was to be like the Moravians in their efforts.¹⁹

¹⁷ J.E. Hutton, *A Short History of the Moravian Church* (London: Moravian Publication Office, 1895), p. 189-190. For a brief biography of Susanna Wesley, see Richard J. Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (Downers Grove, IL: HarperOne, 2001), 237-247.

¹⁸ Lewis, *Ecumenical Pioneer*, 95.

¹⁹ Murray, *Key to the Missionary Problem*, 34-52.

These are but a few ways in which they influenced the nations and cities for Christ. The breadth of their influence should not be underestimated. It came through a commitment to being faithful in small things. They were stewards of the presence of God. They lived from what the Holy Spirit provided. Zinzendorf did not pressure anyone to give his or her life in missions, yet he trained all to function as ministers of the kingdom, loving God wherever they were.

Methods of Organization and Sending

The Moravians gathered in several different expressions. They had Pietistic communities similar to the Hernhutt model. The most famous outside of Hernhutt was in Bethlehem, Pennsylvania. Others of these intentional living communities were started throughout Europe and America.

The missionary communities took on a different character according to the organic nature of mission and culture. They were not looking to colonize among indigenous cultures. They often sent out missionaries in pairs or also in family clusters depending on who was called by God to go or what the nature of the call afforded.²⁰

In addition, two distinct expressions of gatherings emerged in Western cultures. A congregational model developed in which the people gathered as a Moravian church. They also gathered in groups called diaspora groups. Zinzendorf was against an organic formulation of church in the Western culture, as he did not want to compete with the established Christian church. Rather, he wanted to promote unity among all Christians

²⁰ They seemed to follow closely to Christ's sending of his apostles in pairs in which they were completely dependent on God for their sustenance (Luke 10 and Matthew 10). They sent out those who had trades in which they could work for their income as tentmakers (1 Corinthians 9 and Acts 18:1-3).

and desired to see his diaspora groups as a supplemental form of Christian community in which those who gathered belonged to established congregations as well.²¹

These types of organization were scriptural in basis and reflected Jesus' and the early churches' influence. They also are reflective of comparative observations throughout revival movements in history. These ways of organizing are not just valuable; they are a part of an equation of kingdom movement. They reflect God's heart for loving relationship and his desire for an eternal family. These relationships are reflective of how microcosm influences macrocosm and how the priority of all levels of relationship must be founded on the stewarding the presence of God as first priority.

Zinzendorf and Wesley

John Wesley kept good record of his encounters with the Moravians. He wrote of his first encounter with the Moravian believers. During a near death experience in a hurricane, he watched the Moravians remain steadfast in worship throughout the storm. They were fearless, yet he was terrified. His conversation with them about the experience was a transforming moment that drew him to them.²² The year of 1738 was a significant year in which he was very engaged with Moravian leaders. He submitted himself to their teaching and leadership to be shaped anew in his heart and mind. He wrote of his relationship with Peter Bohler and of his sense of conversion.²³ He went unwillingly to a house meeting at Aldersgate Street in London. During the meeting, he felt his heart

²¹ Weinlick, *Moravian Church*, 66-74.

²² John Wesley, *The Journal of the Reverend John Wesley*, A. M. (New York, NY: T. Mason and G. Lane, 1837), 14-18.

²³ Wesley, *Journal*, 61-62.

warmed and knew he had faith and that his sins were forgiven.²⁴ He then took a trip to Hernhutt to see the believers. He concluded that if he could have remained there forever he would have.²⁵ In 1739, Wesley wrote of a powerful experience at Fetter Lane where they were worshipping in a house in London. At three in the morning, they were praying and they were knocked down by the power of the Spirit. It was a humbling experience.²⁶

After his visit to Hernhutt, upon returning to Fetter Lane, the gatherings became problematic. All were allowed to speak in the name of the Spirit's leadership without regulation. Ungodly chaos emerged. It grew out of control and John Wesley became troubled. Upon announcing his leaving, eighteen others followed him. Zinzendorf came to try and smooth things over, but Wesley had little respect for Zinzendorf.²⁷

In 1741, Wesley met with Zinzendorf in which they had a disagreement. Zinzendorf asked questions with an accusing voice and gave his answers with emphatic surety.²⁸ Wesley concluded that the Moravian Brethren considered themselves infallible in their thinking. They were so dogmatic that they never owned any wrong thinking yet considered themselves the able judges of all. At this, he painfully differentiated his movement from theirs. He was torn because he loved them and held them in high regard

²⁴ Wesley, *Journal*, 74.

²⁵ Wesley, *Journal*, 82-86.

²⁶ Wesley, *Journal*, 117-118.

²⁷ Schattschneider reports, "Wesley was not very fond of Zinzendorf, whom he accused of being a dictator. What he did not realize, however, was that it was his own desire to dictate which had led to his break with the society in Fetter Lane. . . . Two dictators are not apt to make much progress at a peace conference." Schattschneider, *Five Hundred Year*, 107-108. George Whitefield also could not keep company with the Moravians over doctrinal dispute. This is a strong lesson in how God can use imperfect leaders who cannot find unity. One wonders what might be accomplished if leaders equipped by God could find true unity in submission to one another.

²⁸ Wesley, *Journal*, 219-222.

yet could not in clear conscience agree with what he saw in their doctrine and practice.²⁹ By 1750, Wesley spoke of how he had once admired them but then had many concerns about the Moravians. He saw them as destructive toward the kingdom rather than helpful. He listed his complaints very orderly and descriptively.³⁰ Wesley reconciled with some of his Moravian friends in 1771.³¹

John Cennick was an itinerant evangelist preaching under John Wesley's authority in 1739. After a dispute between them, Cennick was released to preach on his own. He had a mighty ministry throughout the England countryside and he had developed so many societies, that he could not manage them on his own. He asked the Moravians to steward leadership over these societies.³²

It is easy to see how Wesley would not have attributed much influence upon his own ways of organizing his movement to Zinzendorf and the Moravian movement. Frederick Dreyer provides a good assessment of the influence of the Diaspora model upon Wesley's organizational approach in Methodism.³³ The connexional model in Methodism and the diaspora model among the Moravians differed from a congregational model, yet the connexional and diaspora models had much in common with one

²⁹ Wesley, *Journal*, 224, 225.

³⁰ Wesley, *Journal*, 501-505.

³¹ Schattschneider, *Five Hundred Years*, 104.

³² Schattschneider, *Five Hundred Years*, 100-101.

³³ Frederick Dreyer, *The Genesis of Methodism* (Bethlehem, PA: Lehigh University Press, 1999), 61-67. The diaspora brethren of the Moravian brotherhood and the Methodist Connexion had resemblance to one another showing much influence and similarity from the Moravians upon the Methodists. Dreyer, *Genesis*, 61. Wesley did not give any recognition to the influence of the Moravian movement upon his own. This naturally flowed from the distaste for the movement.

another.³⁴ The communities within these two systems had their own local and itinerant ministers, yet they did not consider themselves churches. They perceived themselves as parachurch organizations allowing their members to maintain fellowship with the state churches. They had a sense of being members of the universal church, at times, carrying an elitist understanding. The leaders tried to encourage humility within individuals in order that it would equip them toward unity between all Christian denominations.

Zinzendorf and Wesley were both intentional in this approach. They held appreciation and honor for the state churches. Their approaches carried similarities with early Christian models and revival trends. This type of model has a great ability to sustain and accommodate the Ephesians 4:11 equipping roles.³⁵ Those who continued leading in the nineteenth century had a greater inclination to organize under denominational names. The religious freedom of the American frontier gave way for this trend.

Zinzendorf had a high value for familial relationships both within nuclear families and within the body of Christ. He organized his Pietistic communities, not according to modern day thinking of nuclear families, but according to age and marital status. This functionally showed success within his communities as they lived harmoniously and with sustained zeal for the presence of the Lord. The exposure Wesley had to the Pietistic community and the diaspora model may have been one influence toward his application of a Sunday school model. These models no doubt influenced the ways in which he

³⁴ Dreyer, *Genesis*, 62.

³⁵ Movements are often led by those functioning in apostolic and prophetic roles, whether they are named as such. The established traditional organizations that follow often become led by pastors and the vision for movement becomes lost and the roles of apostle and prophet are not often allowed. The apostle's and prophet's vision constantly calls heaven to earth and is constantly dynamic. See Ephesians 2:19-20, 4:11-13; 1 Corinthians 12:28.

understood how community structure provided an environment for transformational development of individuals.

This is noteworthy as the Moravian movement helped shape the streams of Methodism. Whereas the Moravian movement seemingly shriveled, the Methodist movements were successful. Eventually, following generations abandoned the stewardship of the things that brought them success. The exchange was toward a stewardship of tradition, as is often the case.

Summary Review of Revival Characteristics

David Garrison provides an interesting study showing comparisons between contemporary movements around the world. In his findings, he shows ten things that all movements have in common and further, ten more things that most movements had in common.³⁶ The Moravian movement and the further Methodist movements of the eighteenth century carry the same characteristics. These same circumstances, values, and practices are evident within the first three centuries of Christianity.

Several values of this historical survey stand out for validation. First, the Moravian movement had a heavy emphasis on prayer and the stewardship of the presence of God. Second, the Moravians and those who encountered them experienced signs and wonders. People were equipped through the leadership of all of the Ephesians 4:11 gifts in functional practice at work within the community. Last, the people were organized through house churches or something like them. This type of organization enables

³⁶ David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World*, (Midlothian, VA: Wigtake Resources, 2003), 171-238. Among these commonalities are abundant prayer, house church organizational structures, evangelistic practices, and manifestations of signs and wonders.

community life in healthy family dynamic due to an honoring of relational capacity and carries a functional ability for multiplication. These three characteristics stand out as crucial elements of multiplication movements within a frame of the heart of God and faithful to biblical description.³⁷

First, the commitment to the presence of God demonstrated by the Moravians in prayer, worship, and mission permeated their commitments as individuals and gave shape to every way that they organized themselves. This was the foundation to all of their success in joy and multiplication. Their movement was centered on God and His presence. Therefore, it was led and equipped by Him.

In addition, those who led and equipped the movement were able to function in all of the Ephesians 4:11 roles. They had the apostolic vision to see the leaven of the kingdom invade culture, as they were stewards of their representative presence. The community saw many miracles, and they experienced that which was descriptive in the Bible as baptisms of the Spirit and prophetic speaking.³⁸ These leaders were committed to God and godly values in a way that they were able to impart the Spirit and teach them in

³⁷ If a design can be deduced from Scripture and throughout history as to God's design for movements these are fitting elements as they are consistently present. None of them are lacking in true movements in which hundreds of thousands are converted and organized. They can also be attributed to a supernatural move in which man could not accomplish this phenomenon in his own strength and imagination. As this survey leans on Garrison to provide some of the characteristics, it also leans on Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Baker Academic, 2009). Gehring shows that it was Jesus' way to go out and find people of peace, remain with them providing a tangible experience of the kingdom, and leave behind transformed believers. The way he sent his disciples out in pairs to find people of peace was his own method of operation. This way of operating is completely dependent on God's provision and direction. It was this pattern in the first three hundred years that allowed for dynamic kingdom expansion.

³⁸ Spangenberg, *Zinzendorf*, 136. Zinzendorf did not promote a seeking of miraculous. This may be due to the influence of Luther and a theology of the sovereignty of God's will. The histories of the movement are riddled with supernatural stories from those who heard the voice of God in many forms, experienced the presence of God in various ways, and through healings. Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts* (Grand Rapids, MI: Baker Academic, 2011), 380, 438.

consistent practice. These leaders were able to see communities emerge that operated from the paradigms which they modeled and promoted.³⁹ It is natural that those leaders who are committed to the presence of God will display supernatural overflow in their lives. This supernatural overflow has a rippling effect in which communities take shape and multiply. This occurrence is sustained by a consistent stewardship in the smallest levels of community. The leaders who sustain these movements and their inner circles of leaders honor the presence of God in private and in their first relationships.

The communities described in this text are familial in nature. They are banded together in shared commitments and goals. The goals are not necessarily an agenda of accomplishment as much as a commitment to loving God and loving one another. The pursuit of mission is attached to the priority of the presence of God and the overflowing love that emerges for people. A mistake that repeatedly occurs in movements is that following generations and imitators lose understanding of what makes a practice powerful. Empty traditions are sustained without true knowledge of God or true love for people. Outside observers can try to replicate patterns, but can miss the true heart knowledge given through supernatural experience. These replications will never achieve the same experience in which they are aiming. Zinzendorf and Wesley were imperfect men who were passionately seeking God. They led their communities as flawed men. Yet, they were equipped and sustained by God. The community organization that formed under their leadership had healthy relational capacity for love. These communities were equipped to honor the New Testament commands of loving one another, teaching one

³⁹ Steven Garber, *The Fabric of Faithfulness: Weaving Together Belief and Behavior* (Downers Grove, IL: IVP Books, 2007).

another, bearing one another's burdens, among many other "one another" descriptions. In this way, God's eternal family is established on earth in the present.

These values are central to the gospel. That is why they are a part of the equation for kingdom advancement. They are a part of Jesus' offer in Mark 1:15 when he declared, "The kingdom of God is at hand." The kingdom is within arm's reach. God is offering wholeness in relationship to God, wholeness within one's self, and wholeness in relationships with others. These values are representative of God's offer for wholeness as God's kingdom reign finds expression on earth. This is what it is to be invited in the eternal family of God.

Contemporary North American Resemblances

These types of movements have occurred throughout history and are often recognized in non-Western contemporary contexts. Yet, there are some contemporary movements with a similar resemblance, though not exact models, nor should they be replicas. These models will be discussed in Chapter Five.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The apostolic family system represents an ecclesiology combining two theologies that are fundamental within the New Testament. These have been displaced in Western Christian contexts. The first is a theology of apostolic ministry. The second is a theology of God's people as family. This section will explore the significance of anointed individuals whom God uses to equip the family of God both toward knowledge of Himself and toward sustaining the ministry of Christ on earth (Ephesians 4:7-13). It will also investigate the organizational form of God's people represented in household communities (Acts 2:42-46; 12:1-3, 12; 16:40; 18:1-2; Romans 16:3, 5; 1 Corinthians 16:9; Colossians 4:15; Philemon 1-2). These two theologies bear a measure of foreignness in practical expression within contemporary Western cultures. Yet, they are key expressions in the New Testament. Further, they are features present in historical and contemporary movements that have had transformational impact around the world.¹

¹ The movements in focus here are characterized by commonalities in the prominence of prayerful activity, the presence of signs and wonders, successful multiplication through organized house churches, among others. It is not within the scope of this paper to show historical and contemporary movements. For a good study on contemporary movements see David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, TX: Wigtake Resources, 2003). Garrison shows movements reaching mass numbers in multiplication movements driven by prayer and meeting in home groups. The stats show that all movements with the exception of the ones studied in North America experience signs and wonders. For a historical overview of a study of signs and wonders see Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts* (Grand Rapids, MI: Baker Academic, 2011); Eddie L. Hyatt, *2000 Years of Charismatic Christianity* (Lake Mary, FL: Charisma House, 2002). The reason for promoting the language of signs and wonders is due to their observable presence in apostolic systems.

The Relational Focus of Apostleship

The significance of the apostolic ministry to the advancement of the Christian movement demands attention from theologians, historians, and practitioners.² This paper assumes the legitimacy of apostleship from the first century to the present. The church must maintain a sense of practical understanding surrounding the apostolic nature of both the community and its members. The importance of this issue cannot be overstated.

It is within the scope of the apostolic role to see the community focused on Jesus and his mission. Jesus modeled that the reign of God is to be exercised on earth in the same way that it is exercised in the realm of heaven (Matthew 6:10). Apostles are stewards who initiate and sustain a kingdom culture as given by Jesus. They foster a living relationship between God and people. Apostles are people who demonstrate the reality of God among His people. Apostolic ministry cannot be relegated to a characterization of doctrine or ministry function detached from its relational nature.

Apostle Defined

An apostle is a person sent as a representative who carries the authority of the sender to establish and impart the culture of the sending kingdom.³ The term has several

² John Howard Schütz, *Paul and the Anatomy of Apostolic Authority* (Louisville, KY: Westminster John Knox Press, 2007), 4. For a good historical overview of both apostolic and prophetic movements and theological understandings of the apostle-concept see Paul L. King, "The New Apostolic Movement in Historical Context," *Refleks* 1 (May 1, 2006): 60-88; Paul L. King, "The Modern Prophetic Movement in Historical Context," *Refleks* 1 (April 2007): 44-66.

³ James W. Garrett "Translocal Ministry in the New Testament Church," (a paper delivered at the New Testament Church Conclave, May 19, 2005), 1-70, accessed April 24, 2014, <http://www.doulospress.org/pprs.php>, 2. Garrett shows the term "apostle" is an anglicized word and could have become a translated word such as "commissioned ones." The word missionary comes from the Latin word *missio*, which is the translation of the Greek *apostello*. Therefore, the term missionary is communicating apostolic identity and function. John Eckhardt indicates, "The word *apostolos* was originally a secular term used by the Greeks and the Romans to describe special envoys sent out to establish the dominion of the empire. These envoys

different uses within the sphere of God's people. The primary definition of apostle listed above describes the noun form in which a person is sent and equipped by God to establish God's reign among a group of people.⁴ The verb form of the term is simply to send. This sending carries a representative connotation in which one is sent on behalf of another.⁵ Lastly, an adjectival use has become popular among contemporary Christian groups. This use is not found in Scripture, but is an appropriate description of the activity. All believers are called to be apostolic sharing in a representative nature. Though all are called to be apostolic, not all are apostles. As Scheidler observes, "The focus of the word apostle was on two things: the purpose and the sender."⁶

were sent to certain territories and charged to subdue, conquer, convert, instruct, train and establish the new subjects in the culture of the empire." John Eckhardt, "Word Study: 'apostle'," <http://www.impactnetwork.net>, accessed April 24, 2014, <http://www.impactnetwork.net/pdf/apostle.pdf>. James D G. Dunn adds, "... apostolos would be readily understood in the sense 'messenger, envoy, or ambassador' (LSJ), that is, one sent out to represent and with the authorization of those represented." James D G. Dunn, *The Theology of Paul's Letter to the Galatians* (Cambridge: Cambridge University Press, 1993), 24-25. Markus Barth, *Ephesians 1-3* (New Haven, CT: Yale University Press, 1974), 314-315; Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 134-135. Barth and Hoehner both affirm that Scriptures referring to "apostles" may have varying meanings to the word according to the context. It may refer narrowly to the twelve called by Jesus. It may be wider in scope to include the broader set of apostles who were sent out by Jesus or by whom the church sent out.

⁴ C. G. Kruse, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: IVP Academic, 2013), s.v. "Apostle", 27. The noun *apostolos* is not used as frequently as the verb. It is only found seventy-nine times in the New Testament and once in the LXX. It is not often used outside of the New Testament among Greco-Roman literature.

⁵ The verb *apostello* in Greek is translated to send. It is the translation of the Hebrew *salah* in the LXX. *Salah* carries, "the idea of being sent with a commission, either by another human agent or by God." Kruse, *Dictionary of Jesus*, 27. Garrett, "Translocal Ministry," 4. Garrett simplifies the verb form showing that one is sent to do something in particular, regardless of the weight of the task. J Gresham Machen, *New Testament Greek for Beginners* (New York: Macmillan Pub. Co., 1951), 64. Machen explains the distinction between *pempw* and *apostello*.

⁶ Bill Scheidler and Dick Iverson, *Apostles, the Fathering Servant: A Fresh Biblical Perspective on Their Role Today* (Portland, OR: City Bible, 2001), 14.

In describing the authority and weight of the apostolic role, Rick Joyner states, “The apostolic ministry requires a commission from God, and it requires the substance of spiritual authority. True apostles will not come with theories, forms, recipes, and formulas, but with an impartation of the true life and power of the Lord.”⁷ The apostolic leader is one who imparts a culture of the kingdom of heaven among a people in which the supernatural manifestations of the presence of God and his gifts among the community are present. An apostolic system is one in which apostolic hierarchy is honored by the community as it recognizes Jesus’ position in headship. The positional hierarchy is not about the people who are leading, but rather about recognizing Jesus’ desire to equip the community to live from the realities of heaven on earth.⁸

The Origin in Use

Jesus initiated apostolic identity within Christianity. He was himself the sent one from God. He was also the sending one. Jesus called his disciples and sent them as

⁷ Rick Joyner, *The Apostolic Ministry*, Fort Mill, SC: MorningStar Publications, 2006, 91. He adds, “The apostles had the power to impart spiritual life to the degree that the dying of Jesus worked in them. Death is the path to life in Christ. . . . When we see the travail, the pain and the suffering that is fundamental to this ministry, there will probably not be as many claiming to be apostles.” Joyner, *Apostolic*, 95.

⁸ Cannistraci differentiates between apostles, apostolic people, apostolic churches, and apostolic movements. He defines an apostle this way, “one who is called and sent by Christ to have the spiritual authority, character, gifts and abilities to successfully reach and establish people in Kingdom truth and order, especially through founding and overseeing local churches.” David Cannistraci, *Apostles and the Emerging Apostolic Movement* (Ventura, CA: Renew Books, 1996), 29. He defines apostolic people as, “. . . Christians who support and participate in apostolic ministry, but are not actual apostles. Apostolic people work with apostles to reach the lost through dynamic outreach, church planting and nurturing. Apostolic churches are churches that recognize and relate to modern-day apostles and are active in varying forms of apostolic ministry. The apostolic movement is the Holy Spirit’s worldwide activation of apostles and apostolic people to come together as a part of a great revival on earth.” Cannistraci, *Apostles*, 29.

apostles into their Galilean mission. (Luke 9:1-2, 10:1-2, 16; Matthew 10:1). It is likely that Jesus used a Hebrew term *saliah* instead of the Greek *apostolos*.⁹

Jesus' understanding of his own apostolic identity was rooted in his relationship to God, who he addressed as Father. His relationship to God was the most foundational aspect of his self-understanding. This relationship was primary to his self-perception even over the evidence of the work of the Spirit. Yet, he pointed others to the work of the Spirit as a confirmation of his sentness.¹⁰

The apostolic role carries several sets of imagery. One is the king and ambassador imagery in relationship to the Roman state or the Kingdom of heaven. Another is a business model from the culture in which an envoy would represent the patron to support his investment. Lastly, Father-Son imagery is seen in the relationship between God and Jesus highlighting the apostolic nature of sonship. Paul's apostolic description as a father figure highlights a parental aspect to the role.¹¹

⁹ Kruse, *Dictionary of Jesus*, 28. Kruse indicates that Jesus' concept of apostle differed from the Hebrew idea of *saliah*. In Rabbinic writing the term *saliah* "refers to someone who has been authorized to carry out certain functions on behalf of another. The adage 'a man's envoy is as himself' occurs frequently in the rabbinic literature, and it underlines both the representative character of the *saliah* and that he carries the full authority of his principal." Kruse, *Dictionary of Jesus*, 27. Francis H. Agnew suggests this maxim provided the "background of the Christian apostle-concept." Francis H. Agnew "The Origin of the NT Apostle-Concept: A Review of Research," *Journal of Biblical Literature* 105 (1986): 81. P. W. Barnett agrees, "The best explanation of the origin of the notion of apostleship is that the *saliah* concept was current at the time of Jesus and that he took it, applied it first to himself as 'the one *sent* by God' and then, by extension, to those who were *sent* by him first to Galilee and then to the Gentiles." P. W. Barnett, *Dictionary of Paul and His Letters* (Downers Grove, IL: IVP Academic, 1993), s.v. "Apostle", 47. Agnew shows the relationship between the concept of *saliah* and *apostolos*, "... the relationship of the two figures was to be discovered primarily in a comparison of their formal elements rather than in comparison of their concrete phenomenological characteristics." Agnew, "Apostle-Concept," 79.

¹⁰ Kruse, *Dictionary of Jesus*, 30. Cannistraci, *Apostles*, 24-25. The Holy Spirit is apostolic as is Jesus (John 16:12-15). It bears consideration that Jesus' baptism resembles a part of his apostolic identification. The Father identifies Jesus as a beloved son in which he is showing that Jesus represents Him and His authority concerning His family/kingdom. Luke 3:21-22; Mark 1:9-11; Matthew 3:16-17.

¹¹ Gary S. Greig and Catherine B. Greig, *Prayer* (n.p.: University Prayer Network, February, 2003), 1, accessed May 25, 2014, <http://www.cwgministries.org/sites/default/files/files/books/Power-Evangelism.pdf>, 2-20. The parent-child relationship is critical in education systems, especially those with a

The Apostolic Nature of Representation

Jesus is like God and God is like Jesus. Jesus represented the Father (Hebrews 1:3; John 5:19-20, 8:28-29, 12:49-50; and for the Spirit's continuation of Jesus' way, see John 16:12-15). The apostles sent by Jesus represented Jesus (Luke 9:1-2, 10:1-2, 16; Matthew 10:1, 20, 40-42). John Schutz recognizes the apostolic task within a framework of apostleship being through Christ, of Christ, and in Christ.¹²

Rick Joyner provides a list of characteristics descriptive of the identity of an apostle. Some of the characteristics listed are: apostles are spiritual fathers, they establish churches, and that they impart God's government.¹³ Another common characteristic of apostolic ministry that bears mention is the presence of signs and wonders in their ministry.¹⁴ These characteristics are not a comprehensive list or necessarily official

priority of teaching students to live attentive to the voice of God. These parent-child relationships are not necessarily biological descriptions. They see these as priority themes in both the Old and New Testament. They fit a description of apostolic and other Ephesians 4 roles.

¹² John Howard Schutz, *Paul and the Anatomy of Apostolic Authority* (Louisville, KY: Westminster John Knox Press, 2007), 205-208. These are designations found in Scripture. Schutz, *Paul*, 208-224. Paul speaks of the apostolic role as one of fathering in Christ through the gospel (1 Cor 4:15), one of speaking in Christ, one of demonstrating the power of Christ through personal weakness, and one of suffering. These among others are tasks that Schutz recognizes as being "in Christ." Schutz, *Paul*, 232. Schutz' conclusion is that apostolic self-awareness is situated within one's position in Christ. Schutz, *Paul*, 224-232. The apostolic task is both concerned with building up individuals, and more so, entire communities as well as the role being a confident role worthy of imitation.

¹³ Joyner, *Apostolic*, 80-87. Bill Johnson and Randy Clark, *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick* (Grand Rapids, MI: Chosen, 2011), 117. The implementation of the apostle-concept by the Greeks and Romans was a strategy for cultural transformation in which their government could be easily sustained. The Ephesians 4 equipping roles are fatherly roles in which the leader is to reproduce Christ in the sons and daughters. Scheidler states, "... biblical, apostolic ministry is a fathering ministry given to the church to assist people, leaders, and individual local churches in coming to a place of maturity. ... apostolic ministry is also a serving ministry that stands alongside of other ministries to lift and encourage them in the fulfillment of their respective destinies. In other words, an apostle is a fathering servant." Scheidler, *Apostles*, xiii.

¹⁴ The measure of signs and wonders is not to be the criteria of one's apostolic identity. It is also not a matter of comparison between one person's ministries over another's. Dick Scoggins, "Nurturing a New Generation of 'Pauline' and 'Petrine' Apostles", in "July-August," ed. Rick Wood, special issue, *Mission Frontiers* (July 01, 2006): 1, accessed April 24, 2014, <https://www.missionfrontiers.org/issue/>

requirements as this topic bears a measure of subjectivity.¹⁵ In defining the character of an apostle, the sure quality is found in its representative nature. To be apostolic is to be one who is sent to represent and implement the culture of the kingdom.¹⁶

The Apostolic System in Ephesians 4:11

The roles described in Ephesians 4:11 speak of gifts that the ascended Christ gave to the church. These gifts come in the form of anointed believers. These anointed believers are commissioned with a particular aspect of Christ's ministry in order to equip the body toward maturity. Each of the anointed roles is given to nurture the nature of the anointing among the people. All believers are to be ambassadors of the kingdom, to listen to God's voice, to love one another, to share their faith, to teach one another and so on. Anointed leaders activate these functions and more among the collective family of God.

Hirsch and Catchim distinguish between gift passages in Pauline epistles. Gifts listed in Romans 12 and 1 Corinthians 12 are exercised through practice like tools on a tool belt. The gifts listed in Ephesians 4 describe the identity of an actual person.¹⁷

article/nurturing-a-new-generation-of-pauline-and-petrine-apostles, shows suffering to be the key mark of apostleship.

¹⁵ These characteristics are not exclusive to those who operate in an apostolic role. Rather, they bear the qualities of the normal Christian character. Apostolic leaders are to release this character among the members of churches in order that every believer may walk together in this manner. For the purposes of this paper, that means even at—or especially at—the household level.

¹⁶ Scoggins, "Nurturing." The sent nature is not a matter of how far one is sent in geographical terms. Scoggins contrasts Pauline and Petrine models of apostleship in which Paul was constantly going on journeys and establishing churches in new regions. On the other hand, he sees Peter leading among the existing people of God. This may be a limited perspective regarding Peter's ministry.

¹⁷ Alan Hirsch and Tim Catchim, *Jossey-Bass Leadership Network Series*, Vol. 57, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church* (San Francisco, CA: Jossey-Bass, 2012), 24-25. Hirsch and Catchim recognize Paul to be connecting "... being with the doing: task and person are the same. It becomes a matter of vocational identity." Hirsch and Catchim, *Revolution*, 25.

The apostolic and prophetic roles have a place of primacy among these roles. This can be seen from several different texts in which they are always listed first (Ephesians 4:11, 1 Corinthians, 12:28). Further, these two gifts are singled out by Paul as foundational (Ephesians 2:19-20) and revelatory (Ephesians 3:7). These roles serve to maintain God's headship among the body and sustain a culture of abiding in the presence of God while operating supernaturally in this world.¹⁸

Hirsch and Catchim argue that the Ephesians 4 gifts are not just for a select few. They challenge a popular application that states a few are called to these roles to equip the rest. Hirsch and Catchim suggest that Ephesians 4:7 states "to each one of us" indicating that every person is to receive the ascension gifts.¹⁹ Alan Hirsch rejects the idea of apostolic office with the belief that apostolic ministry describes a function. The functional description of the apostolic minister is to "impart" and "embed" the DNA of mission into the community.²⁰

¹⁸ In his commentary on Ephesians 2:19-20, Barth states, "The reference to the fundamental function of 'apostles and prophets' makes this church a community of listeners." Barth, *Ephesians*, 322. Therefore, he recognizes that the body of Jews and Gentiles joined as God's people "characterizes the church as a representative, missionary, and intercessory group of people A church which is in this way bound to God, bound by the brotherly love of former enemies, and engaged in responsibility for the world . . ." Barth, *Ephesians*, 322.

¹⁹ Hirsch and Catchim, *Revolution*, 20-22. They believe this honors a sense of the nature of a true movement whereas the other paradigm was interpreted out of an institutional imagination. In this frame of thinking they consider it important to argue for these gifts as ministry gifts in opposition to leadership roles. The interpretive paradigm is indeed very important. What is needed is both a paradigm reflective of movements (including the relational and multiplying nature) with a strong sense of the Holy Spirit's empowering presence. This is where Hirsch and Catchim come short in their vision.

²⁰ Hirsch describes the apostle as "the custodian of Apostolic Genius." Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006), 153. Hirsch built his apostolic genius model from his observations of the church of the New Testament and underground church in China. In a conversation with a mentor to this project, John White, asks, "Is the Apostolic Genius an 'It' or a 'Who'?" He thus highlights the desire of humans to rely on manageable systems to sustain ministry. Rather, the New Testament promotion of apostolic systems is one in which leaders remain dependent on the Holy Spirit for sustainable direction. Hyatt considers the pastoral role to be a function rather than an office and further he argues that the role, "must be understood in the context 'of a fundamentally charismatic structure of the church.'" Hyatt, *Charismatic Christianity*, 10.

Hoehner articulates two descriptions of apostleship: apostleship is an office and apostleship is a gift to the church.²¹ He creates the two descriptions to distinguish between the Twelve and Paul from any other person who would try to legitimize the role beyond these first century leaders. This is an unhelpful distinction in that it sees limitation in the role passed on generationally by future leaders. An alternate way of perceiving a difference between apostolic office and the apostolic ministry of every believer has emerged. It represents a reality that those who have been equipped as apostles, in turn, equip the body of believers to themselves be apostolic and carry on the ministry of Jesus.²² Not everyone is called to an apostolic office, yet all are called to participate in apostolic ministry.²³

No biblical evidence exists to show that the role of apostle would cease.²⁴ According to the preserved writings of the early church, the prevailing thought concerning the application of the term apostles was that of limiting the language to the

²¹ Hoehner, *Ephesians*, 541.

²² P. Kent Smith, "Economy of Grace: An Early Christian Take On Vulnerable Mission," *Missio Dei: A Journal of Missional Theology and Praxis* 1, no. 4 (2013): 1, accessed April 24, 2014, <http://missiodeijournal.com/article.php?issue=md-4-1&author=md-4-1-smith>. The term *oikodomeo* is used in Ephesians 4:14. It is a description of the equipping and building up of the members within the economy. "To equip" in this context conveys more than simply teaching, modeling, directing, or exhorting. God's intended purpose for the equipping/leadership gifts is to call forth the full expression of all the body parts according to God's design.

²³ Archbishop Anastasios Yannoulatos, asserts, "... apostleship is a basic element of the genetic make-up of the Church." Anastasios Yannoulatos, "Rediscovering Our Apostolic Identity in the 21st Century," *St. Vladimir's Theological Quarterly* 48:1 (2004), 7. He further asserts, "... apostolic activity is the work of every disciple . . ." Yannoulatos, "Apostolic Identity," 6.

²⁴ The Cessationist tradition has attempted to remove the roles of apostle and prophet from the sphere of any contemporary ministry. The canonization of Scripture was seen as an event in which further revelation was unnecessary. Yet, this is a narrow view of how the Spirit operates among believers and those gifted in equipping the body. The evangelist, pastor, and teacher carry the weight of supernatural expression unique to their gifting, just as the apostle and prophet do. The role of pastor and teacher should be treated similarly in light of Scripture as the apostle and prophet.

original apostles as the ones who laid the foundation of churches everywhere and that the successors into the second and third centuries were called evangelists.²⁵

The Apostolic System is an outworking of the Ephesians 4 roles given toward the equipping of the communities of God. The apostolic role is primary within this grouping of roles. An important topic for further exploration is the interrelated nature of the functions of these roles. For example, the apostle carries a measure of prophetic, evangelistic, teaching, and pastoral function. It is beyond the current scope of this paper to address these relationships in-depth. Yet, they will be addressed in an initiatory way.

²⁵ Garrett, "Translocal Ministry," 21-24. The early church named several men apostles who were not called apostles in the canonical texts. Each of these men were named in various documents and each one's name found in more than one document. The early church was very stingy with the term apostle due to its desire for unity and for sound doctrine. Hirsch and Catchim, *Revolution*, 304. The transition in leadership paradigm tracing in the first two centuries of the Christian movement a shift toward a single bishop ruling over several communities with the assistance of the elders and deacons. They attribute this shift to the pursuit of stability and efficient organization. The transition toward this model was an exchange away from the 5-fold model presented in Ephesians 4. Therefore, all that remained in this exchange were pastors and teachers. They lean on Maier's thesis in their observation of this trajectory. Maier rightly observes that the Greco-Roman household structures had a profound influence on the early church. Harry O. Maier, *Dissertations Sr*, Vol. 1, *The Social Setting of the Ministry as Reflected in the Writings of Hermas, Clement and Ignatius* (Waterloo, ON: Published for the Canadian Corp. for Studies in Religion/Corporation Canadienne des Sciences Religieuses by Wilfrid Laurier University Press, 1991), 108, 187. Maier attributes the household model to have influenced the Episcopal leadership structure. Letters from Christian leaders in the early 2nd century are telling as to the emerging ideologies toward leadership and organization. James S. Jeffers, *Conflict at Rome: Social Order and Hierarchy in Early Christianity* (Minneapolis, MN: Fortress Press, 1991), 90-105. Jeffers contrasts letters written by Clement and Hermas. Clement writes from a position of wealth and status among Roman elite. Jeffers, *Conflict*, 106-120. Hermas writes from among a lower social class. Jeffers, *Conflict*, 123-127, 141-144. A commonality represented between them is that their leadership is organized under a vision of the head of household (*paterfamilias*) to play a significant role in leadership among an independent house church. Jeffers, *Conflict*, 136-139. Where they begin to differ is in their views concerning the relationship between Roman ideology and church organization. Jeffers, *Conflict*, 152-159, 174-179, 195-199. Clement posed a view toward working with Roman ideology. One reason in which Clement argued for the churches in Rome and Corinth to follow the Roman methods was to save them from governmental persecution. Hermas, on the other hand, recognizes that the significance of the leadership of the apostles and prophets and the general charismatic influence in which they initiate and sustain was not to be abandoned in the pursuit of comfort. Jeffers, *Conflict*, 186-194, 198-199. Ultimately, Clement's voice—a minority voice among the churches—carried more weight and the early church moved away from an apostolic system in which the gifts were seen among the general body of Christ. Rather, the model of bishops emerged and one key figure carried the mantle within apostolic succession.

Apostles and Prophecy

The apostle's ability to hear God and experience Him reflects that they are prophetic. Scripture shows many prophets who were sent by God (apostled). This does not mean that apostles are prophets or that prophets are apostles. The apostles and prophets are very similar in their roles, experiences, and abilities. Even in their partnership, they are closely connected. Some who were sent out as apostles were first described as prophets.²⁶

The gift of discernment was a significant part of the early church due to the central role of prophecy in the gatherings of believers.²⁷ The process of prophecy and

²⁶ Ritva H. Williams, *Stewards, Prophets, Keepers of the Word: Leadership in the Early Church* (Peabody, MA: Hendrickson Publishers, 2006), 103-110. Williams sees supernatural experiences, which she refers to as altered states of consciousness, as foundational to the ministries of both Jesus and Paul. They were resourced as a result of these experiences. New Testament texts show the significance of these experiences for leaders, but available to all believers. For Williams the supernatural experience was characteristic of prophetic ministry, though not limited only to the act of prophecy. Agnew highlights this point. The term *saliah* is translated approximately seven hundred times in the LXX as *apostellein*. He argues, "This root often expresses the notion of sending with a special mission, authorization, or responsibility with particular reference to the sender. The usage is secular in origin. God is the sender in only about one-quarter of these texts. But it is employed in connection with significant religious phenomena . . . Its use in connection with the prophet is particularly significant, especially in view of the fact that Paul uses the prophetic vocation as a model for the description of apostolic vocation." Agnew, "Apostle-Concept," 82. David Edward Aune situates the New Testament prophetic role within the Greek and Hebrew understandings of prophets and prophetic activity. The Greek understanding of prophet did not assume revelatory ability. Offices of prophets existed among sanctuaries in which it was understood that the prophet spoke for the deity. The relationship of the Christian prophetic role as one who speaks on behalf of God is derived from the Greek word *prophetes* and bore a reliance on the understanding of the Hebrew term *nabi*. Aune states, "There is a widespread view that in early Christianity all Christians were potential, if not actual, prophets. Further, a distinction is often made between prophets (i.e. those to whom the designation prophet is applied and who prophesy with some regularity) and those who prophesy (i.e. the act of prophesying by random individuals usually within a congregational setting)." David Edward Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids, MI: Eerdmans, 1983), 195. Ruthven points to the New Testament depiction and purposes of prophecy saying, "Indeed, the specific functions of New Testament prophecy are explicitly written: to praise and glorify God (Acts 2.14), for edification, exhortation and consolation (1 Cor. 14.3, cf. Acts 15.32) and to equip believers toward ultimate spiritual goals (Eph. 4.12-13). One hypothetical case of prophecy offered by Paul (1 Cor. 14.24-25) shows prophecy revealing the secrets of the heart to lead toward repentance. Certainly none of these explicit purposes of prophecy hints at the writing of a New Testament document!" Ruthven, "Gifts," 42.

²⁷ Pieter G.R. de Villiers, "Communal Discernment in the Early Church," *Acta Theologica* (2013): 133-134, 142, 145. Emotions are a part of the reasoning or discerning process. Discernment is not simply an objective or rational approach descriptive of an emotionless endeavor.

discernment was a significant part of the group. It was not just for individuals. It was the dynamic nature of God living among and leading His family. The gift of prophecy was not unique to the apostles and prophets, yet these roles are given in order that they might sustain and call forth a prophetic culture.

Apostle and the Gospel

The apostle plays a significant role in administering the gospel, yet every believer participates in the gospel through Christ, rather than in the gospel through the apostle. Schutz argues, “Nothing is more closely associated with the ‘apostle’ than the ‘gospel’.”²⁸ David Bosch agrees that the terms “gospel” and “apostle” are both “correlates” and “missionary terms.”²⁹

The apostle understands the critical linking of the gospel to their role.³⁰ The gospel is not to be understood as a teaching or set of information. Rather, it is “. . . the vehicle through which God brings about a possibility and a reality.”³¹ John Wimber differentiates between approaches that people take in sharing the gospel from those that highlight reason, relationships, and power encounter. He recommends that an experience

²⁸ Schutz, *Paul*, 35. Schutz further states, “Nothing comes closer to suggesting the central, missionary nature of apostolic activity than the verb *euangelizesthai* . . .” Schutz, *Paul*, 36.

²⁹ David Jacobus Bosch, *American Society of Missiology Series*, vol. 16, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2003), 129. This is a strictly Pauline usage and differs from other New Testament presentation.

³⁰ Schutz states, “Paul cannot separate his calling as apostle from its purpose—to serve the gospel. . . . This close association of apostolic calling with being set apart for the gospel is the heart of the apostolic autobiography . . .” Schutz, *Paul*, 35-36. He further shows the commission to preach the gospel is a significant part of “apostolic self-consciousness” adding, “The one who knows himself to be sent (*apostolos*) knows himself to be sent for the purpose of preaching the gospel.” Schutz, *Paul*, 38.

³¹ Schutz, *Paul*, 43.

of power in which one encounters God is the most transformative expression of the gospel and is worthy of greater pursuit by the church.³² The reason for the power encounter is an introduction to the living relationship that is possible with God through Christ by the Holy Spirit. It is not just for the sake of demonstration of power or a wake-up call for an individual. It is the power of the continued relationship in experiential knowledge that sustains the believer and believing community.

The Apostolic System and the Knowledge of God

Apostles employ prophetic and evangelistic activity; they also function as significant teachers, and further, pastoral figures nurturing the family toward faith, hope, and love. Yet, the apostolic system has been exchanged for a pastor system. The contemporary Western understanding of pastoral system is foreign to that which has been described of the apostolic character and that which would follow in an Ephesians 4 culture.³³ A pastoral system cannot impart the kingdom of heaven on earth because its primary calling is to focus on the needs of the people. It is not to disregard the pastor's

³² John Wimber, *Power Evangelism* (San Francisco, CA: Harper & Row, 1986), 47-48. John White states, "Programs are the artificial alternative to living by the Spirit." John White, "Changing the Wineskin Is Not Enough", *House2House* no. 9 (2005): 11, accessed April 25, 2014, http://issuu.com/house2house/docs/mag_issue_9/11.

³³ Just as Western approaches have neutered the apostolic and prophetic in terms of their supernatural aspects, so have these approaches neutered the sense of supernatural teaching. Though teaching is differentiated from prophecy in terms of the way one receives revelation. A power element exists in which teaching is employed and experienced toward the thing that is being taught taking root and producing multiplying fruit. There must be a compliment of teaching and demonstration of the words being taught in which the Holy Spirit breathes life on that which is taught. Further, the Western approach of teaching in which education is primarily a sharing of information, is foreign to the teaching represented in the New Testament world. Teaching was an interactive sharing in life in which the ways and understandings of the teacher were imparted holistically through life-on-life interaction. This is representative of the type of teaching that apostles bring. Though the "apostle's teaching" (Acts 2:42) represents to some degree a body of truths, the apostle's teaching also refers to how the apostles would lead communities into the realities of these truths.

desire for God, his ability to promote apostolic values, and to provide supernatural impartation through a spirit-empowered role. God has given that the church apostolic leaders who initiate kingdom realities and equip the people to see heaven on earth and pastors who nurture the community as shepherds within an apostolic system.³⁴

The goal of the gifts is ultimately that the body would mature in the knowledge of God. The apostolic and prophetic roles provide for the atmosphere of a culture of revelation calling forth heaven to be the reality on earth. God chooses to be known through this system. Believers mature in their knowledge within this system. Knowledge of God is the goal of the system in which all believers share in a measure of the kingdom now while waiting for the fullness to come. The apostolic system further promotes what Danny Silk has named a “culture of honor.” Honor is about recognition and response. When individuals or groups recognize what Christ is releasing through another person and respond with honor, all parties receive blessing in what God is imparting (Matthew 10:40-41). In this way, the family of God is named and equipped from heaven.³⁵

Jesus’ Mission and Households

Jesus was the first apostle represented in the New Testament and his mission modeled the character, will, and plan of God. Central to Jesus’ apostolic vision was the household. Roger Gehring provides a deeply important work in showing the relationship

³⁴ John Eckhardt, *Leadershift: Transitioning from the Pastoral to the Apostolic* (Chicago, IL: Crusaders Ministries, 2000). Danny Silk, *Culture of Honor: Sustaining a Supernatural Environment* (Shippensburg, PA: Destiny Image, 2009), 56-72. This is not reflective of one’s importance in earthly hierarchy, but rather is reflective of the blessing God chooses to pour out on his people. Garrett, “Translocal Ministry,” 54-56, warns against becoming ensnared by labels. The reality is that all believers are servants of Christ.

³⁵ Silk, *Culture of Honor*, 56-72.

of house churches and mission in the first century. In stating the nature of Jesus' strategy he proposes, "... the house and household were the immediate mission objective; the house fellowship was the starting and gathering point for the final objective, which was reaching the entire town or city."³⁶ In other words, Jesus sees the multitudes through the household.

Gehring shows five stages throughout the New Testament in which the mission of Jesus is described with consistent intentionality. The gospel texts show Jesus' implementing and modeling his strategy. He used Peter's house as the initial launch pad toward his ministry (Mark 1:29, 33; 2:1; 3:20; 9:33; Matthew 11:21-23; Luke 10:15; 11:13-15).³⁷ Jesus then commissioned his disciples to do the very thing he had modeled for them in sending them from house to house (Luke 9:1-2, 10:1-2).³⁸ After Jesus' resurrection, Peter's Pentecost sermon reached many in Jerusalem in which the city quickly organized around households (Acts 2:42-47).³⁹ A description of Peter's ministry in various cities among leading men and their households shows the movement moving outside of Jerusalem (Acts 9:36-43, 10:1-48).⁴⁰ Ultimately, Paul's ministry, though he was not with Jesus, maintained a type consistent with Jesus' and his apostles' way of

³⁶ Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Baker Academic, 2009), 54.

³⁷ Gehring, *House Church*, 35-48. Gehring provides a very plausible picture of Jesus' ministry to the three cities of Capernaum, Chorazin, and Bethsaida known as the "evangelical triangle" in which Jesus' base of operation was from Peter's house. Gehring's unfolding proposition builds from this description and supports it.

³⁸ Gehring, *House Church*, 53-61.

³⁹ Gehring, *House Church*, 66-105. Gehring, *House Church*, 86-87, provides imaginative possibility to how heads of household from the many household synagogues would have made a natural transition into house churches throughout the city.

⁴⁰ Gehring, *House Church*, 105-118.

establishing churches within a city (1 Corinthians 16:9; Romans 16:3, 5, 14-15, 23; Philemon 1-2, 21-22; Colossians 4:15; Acts 16:14-15, 29-34; 17:1-9; 20:7-12).⁴¹

The vision was to reach the city or region by targeting a key household. The household was a target in the sense of being a goal within itself. Yet it was more than a target. It was also a doorway to the multitudes. As a doorway, it stood as an example of how the kingdom on earth creates and sustains God-envisioned family dynamic among His people. J. H. Elliott shows the centrality of the household for the missionary activity in proposing, “. . . households thus constituted the focus, locus and nucleus of the ministry and mission of the Christian movement.”⁴² This is a bold statement worthy of prayer and critical analysis.

The apostolic system honors Jesus’ prayer model and calls forth the kingdom of heaven on earth. Paul speaks in Ephesians and Colossians of the realities of the believer’s position in the heavens. It thus describes both the now and not yet of the kingdom. This raises a question of the location of the community of believers. Are they currently located in heaven or on earth? The answer in the now and not yet frame is that they are in both simultaneously.⁴³ This being the case, the issue becomes how apostles and the

⁴¹ Gehring, *House Church*, 119-155.

⁴² J. H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (Philadelphia, PA: Fortress, 1981), 188. Highlight the terms focus, locus, and nucleus. The term focus reflects the centrality of interest in which their eyes were fixed on the household systems in regards to the goal of outreach and their own context for application. The term locus indicates the location and context of community life was the household. Lastly, as a nucleus, the central place in which the entity develops and revolves is the household. Gehring concludes from his exegetical research, “. . . in Christ, mediator of creation, neither Paul nor the churches in Colossae and in Ephesus had the freedom to choose other social structures in the place of marriage and family. They were theologically obligated to choose these, as both had been handed down to them through the creation traditions found in Scripture, primarily in wisdom literature. . . . This is one more reason the Pauline churches attributed such great significance to the *oikos* as the seminal cell of the church. . . .” Gehring, *House Church*, 250.

⁴³ Kevin Giles, *What On Earth Is the Church? An Exploration in New Testament Theology* (Eugene, OR: Wipf & Stock, 2005), 126-129. Giles argues against a sense of a heavenly community in

community share in stewarding the realities of heaven on earth. They must be attentive to heaven and they must be attentive to household relationships.

Oikonomos and the Pastoral Head of Household

John Reumann observes, “Oikonomia is a rare but important New Testament word denoting God’s plan of salvation.”⁴⁴ Smith asserts, “The concrete expression of the household economy of grace was a day-by-day family experience of sharing in every significant dimension of life.”⁴⁵ Kent Smith considers church to be an “economy of

terms of the people being located in heaven. He considers that the church is primarily “a world-wide community that confesses Jesus as Lord and is enlivened by the Holy Spirit.” Giles, *What on Earth*, 15. David G. Peterson, “The Locus of the Church Heaven or Earth?”, *The Theologian: The Internet Journal for Integrated Theology*, accessed April 24, 2014, <http://www.theologian.org.uk/church/locus.html>. To this point, David G. Peterson considers Giles to have not taken seriously Paul’s regular reference to local communities and varying expressions of church throughout the New Testament. Peterson recognizes the arguments that Giles makes against the people of God existing as a heavenly reality. Peterson argues against an “overstated” position of an eschatological or heavenly reality, while also not wanting to overstate an earthly position, which he sees in Giles. Robert Banks, *Paul’s Idea of Community: The Early House Churches in Their Cultural Setting*, rev. ed. (Peabody, MA: Hendrickson Publishers, 2002), 41. Banks locates the church as a heavenly entity which is living in the realities of heaven when both when gathering and in daily dispersed activities.

⁴⁴ John Reumann, “Oikonomia = ‘Covenant’; Terms for Heilsgeschichte in Early Christian Usage,” *Novum Testamentum* 3 (1959), 282. Reumann laments that the theological understanding of stewardship developed toward a limited scope surrounding the appropriate use of finances. He argues for a return to a greater understanding of stewardship being a description of the economy of God and therefore showing that “God works toward a goal.” Reumann, *Stewardship*, 67. Reumann, *Stewardship*, 18-19. The term *oikonomia* cannot be considered a major theme in the Bible due to its limited use. Yet, it remains prominent in Christian thought. Reumann, *Stewardship*, 26-29. The language was used frequently among the church fathers in which they described the plan of God and the stewarding role of Jesus and the apostles toward the fulfillment of the plan. The language of God’s plan was spoken on a grand narrative level and on a micro level of the daily workings of God’s plan in the lives of believers.

⁴⁵ Smith, “Economy of Grace.”

grace.”⁴⁶ This is the ancient ecclesiological understanding.⁴⁷ Reumann argues the revelation of God’s plan is through the church.⁴⁸ The economy in Ephesians is a household rule in which the gospel is revealed and displayed. The presence of God and various aspects of His character are displayed by this household economy.⁴⁹ The description of this economy is that of households equipped and empowered by God through apostolic systems.

⁴⁶ Smith, “Economy of Grace.” The rhetoric of Ephesians is full of cognates of *oikos*. The text has the specific description of economy three times. Smith argues that though one is saved “by” grace for the purpose of relationship with God, there is also grace “for” which one is saved and the relational self-giving of God within the believer serves that goal. Thomas A. Langford, *Reflections On Grace* (Eugene, OR: Cascade Books, 2007), 7, 17-20. Paul’s language of the work that is given as a result of grace (Ephesians 2:8-10) and the grace by which he himself was called (Ephesians 3:8) and further the grace given to each believer (Ephesians 4:7) Therefore, grace carries with it a sense of vocational identity. Though there is deep unity and oneness of the collective body (Eph 4:1), there is unique vocational identity among the members (Eph 4:7).

⁴⁷ Smith, “Economy of Grace.” The house and city functioned very similarly in the Greco-Roman world. The difference was the scale of size. An important role within the household, association, and state was the *oikonomos*. This role was a steward or manager of a household. Banks, 6, differentiates between *politeia* for civic life and *oikonomia* for household aspects of Greco-Roman culture. Williams, *Stewards*, 55-56, 76; John Reumann, *Stewardship and the Economy of God* (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1992), 4-15. Williams and Reumann provide good overviews concerning this term and the associated role in the Greco-Roman context. The English word “economy” is derived from this word *oikonomia*. The role of *oikonomos* is spoken of several times in the New Testament and has bearing on the discussion of apostolic leadership. The role of the steward held a position within the household, the city-state, and even the cosmos. Williams, *Stewards*, 77-83. Paul considers himself a servant of Christ and a steward of the mysteries of the gospel. His references do not describe a menial position. They locate him among the working class and describes him as a person with a measure of authority. This position of power is not in reference to the person’s own resources; rather they are powerful because they are mediators of the resources of the head of household. Therefore, the servant language positions the apostolic leader among the working class, while at the same time, shows them to carry a measure of authority as the steward of God’s resources.

⁴⁸ Reumann, “Oikonomia,” 282.

⁴⁹ “A steward, by definition, operates in the context of an economy. This thought is a natural extension of the household/kingdom teaching of Jesus and his call to faithful stewardship for each of his followers.” Smith, “Economy of Grace.” Smith adds, “. . . to have such a role meant to be a steward, a household manager, an *oikonomos*. Those given responsibility within an *oikonomia*, the household economy, were servants of the household under the master/father’s leadership. . . . What, then is the primary function of good stewardship? To cultivate a household that in every respect is aligning with the Master’s intention.” Smith, “Economy of Grace.” Smith is giving clear description of the role of the *oikonomos* in which the apostles self-identified. This would have most likely been a natural leadership role within the household churches with the *oikonomos* established prior to the conversion of the household.

The role of the head of household was prominently defined within the Greco-Roman culture. The household churches had leadership roles in place from the time they began.⁵⁰ Though the leadership did not have to be created from a vacuum, it did need to be nurtured and shaped by apostolic leadership. A reframing of worldview was necessary. The term pastor or overseer is most fitting with this role as a shepherding, nurturing role that is readily capable for instructing one's family as a parental leader.⁵¹

Though Jesus made use of systems within his culture, he undermined both the patriarchal system and patronage system within Greco-Roman culture and reframed them.⁵² Jesus did not abandon the commands of honoring father and mother. He did not

⁵⁰ Gehring, *House Church*, 194, 226. The head of household was often more educated and experienced in governing than other members of the group. This made it a natural transition as the group upheld natural honor for both the system role and the capable leadership. Gehring, *House Church*, 226, further suggests that the household context provided a "training ground" for leaders among churches throughout the city and toward broader missionary sending. See 1 Timothy 3:6. Maier, *Social Setting*, 4-5, 32-39. The apostles would often appoint leaders within churches to operate in apostolic, prophetic, teaching, and other leadership capacities. Maier highlights that the head of house would have held a significant position of leadership in addition to these appointed leaders. Maier, *Social Setting*, 148-153. Several functions of the head of household were to supply resources for apostles when present and when journeying. Maier, *Social Setting*, 40-47. They also enforced household codes as given by the apostles within their household system. This positions the wealthy to be in a position of providing leadership. Maier, *Social Setting*, 163, 170. They were also guardians of charismatic authority and a charismatic way represented by an apostolic system. This was central to the role of leadership throughout the second century. The leaders observably demonstrated continued gifts of the Spirit and the people honored and defended their legitimate position.

⁵¹ This application of the use of Pastor finds strong affirmation in the descriptions of pastor, elder, and overseer as synonymous terms in 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4. Therefore, as an application of the term overlaying on Ephesians 4:11 or a role of administration or governance as described in 1 Corinthians 12:28 provides a fitting description for the head of household. This character of the role of pastor as a first century head of household carries sharp contrast with the character of the pastoral role in 21st century North American culture.

⁵² Williams, *Stewards*, 37. Jesus established a culture in which God was the exclusive patriarch. She argues that Jesus created a community without fathers. She states, "Followers of Jesus, referred to as Jesus groups, gathered in houses that functioned as centers of production, commerce, religious life, and worship, as well as family residences. Jesus and the movement that grew up around him both critiqued and reordered the patriarchal household, the very basis of social life in the first-century Jewish and Greco-Roman cultures. The earliest Jesus groups functioned as surrogate families or fictive kinship groups in which there was only one father figure, the divine one." Williams, *Stewards*, 3-4.

Williams, *Stewards*, 38-54. Williams provides a good overview of the patron-client roles and relationships. Patronage describes the relationship between those who had resources to help sustain

disregard the head of household in the process of evangelization of household systems.⁵³

The apostle Paul even affirmed the fathering nature of the roles of apostles among other leaders (1 Corinthians 4:15-16). Yet, he fiercely comes against aspects of these systems that would create competition of headship between God and any earthly leader.

Home as Religious Center

Religion was associated with people and practices. Though place was important for religious association, associations with people and practices took priority.⁵⁴ The term for household in the first century Greek culture was *oikos*. A very simple depiction of *oikos* is “. . . a community with a family at its core.”⁵⁵ Maier succinctly shows the vast

members of a community. These figures would make arrangements in which the patron would offer resources to the clients in exchange for services. This occurred in spiritual matters as well in which those who could provide spiritual resource provided for clients as well. She describes the patronage system this way, “The superior party in this relationship is of course, the patron who acts as a ‘father’ figure in economic, religious, and other social relationships.” Williams, *Stewards*, 38-39.

⁵³ See Luke 10:5-7. The person of peace is representative of the head of household who would have been the person with the authority to welcome a new person into the household system to remain and participate in the system.

⁵⁴ Williams, *Stewards*, 21. The worship that occurred in homes did not just occur in the physical structure of the building, it occurred in the situational context of daily life among the family.

⁵⁵ T. and B. Lewis, “As for Me and My House: The Family in the Purposes of God”, in “March-April,” ed. Rick Wood, special issue, *Mission Frontiers* (March 01, 2012): 1, accessed April 24, 2014, <https://www.missionfrontiers.org/issue/article/as-for-me-and-my-house>. Bruce J. Malina shows, “In the Mediterranean world, the household might include father, mother, the first-born son and his family, along with other unmarried children. These would live in close proximity, perhaps even sharing the same courtyard with other married sons and their families. . . . Each conjugal family should be autonomous, yet the honor of the broader kin group is a concern of all, and all readily interact. This is desirable, right, and proper by social consensus. Parents readily interfere in the families of their children. Relatives (along with subjects like slaves, hired laborers, and the like) in the household, especially parents are positively regarded.” In describing the family that God is creating Smith recognizes that the diversity of the household to be “non-homogeneous” as a “. . . living demonstration of the multifaceted wisdom of God.” Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropology*, 3rd ed. (Louisville, Kentucky: Westminster John Knox Press, 2001), 139.

significance of the household within the scope of city function arguing, “The basic economic, political, and religious social unit of antiquity was the household.”⁵⁶

The familial language within the Christian community was purposeful. It was not just a metaphor, or further, a strategy for social self-promotion⁵⁷ or toward a utopian ideal.⁵⁸ The family language described both the reality of the relationships and the character of the relationships.⁵⁹ Marvin R. Wilson affirms a key aspect of the background to early Christianity in saying, “Foundational to all theory on the biblical concept of family is the Jewish teaching that the home is more important than the synagogue. In Jewish tradition, the center of religious life has always been the home. The Church has yet to grapple seriously with this crucial concept.”⁶⁰

⁵⁶ Maier, *Social Setting*, 15. Maier gives a good overview of the terms of oikos and oikia in Greco-Roman culture and how they are applied in the Septuagint.

⁵⁷ Joseph H. Hellerman, *The Ancient Church as Family* (Minneapolis, MN: Fortress Press, 2001), 216-225. Hellerman engages conversations among scholars. He assesses motives of the early churches in portraying themselves as a family. The term family employed as a metaphor is identified as a “controlling model.” Hellerman, *Ancient Church*, 216. The terminology carries, “organizing power and integrating vision” for the participants in the community. Anthony C. Thiselton, *Interpreting God and the Postmodern Self: On Meaning, Manipulation, and Promise* (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1995), 29. Gerhard Lohfink, *Jesus and Community: The Social Dimension of Christian Faith* (Philadelphia, PA: Fortress Press, 1984), 161-162. Lohfink cautiously weighs the self-proclaimed language, yet also acknowledges that those who were not participants in the community recognized the family-like behavior.

⁵⁸ S. Scott Bartchy, ed., “Community of Goods in Acts: Idealization or Social Reality?,” in *The Future of Early Christianity: Essays in Honor of Helmut Koester* (Minneapolis, MN: Fortress Press, 1991), 309-18. Luke used a language reflective of “Greek utopian hopes” in order to describe the reality of the early believers. Whereas some might say that the sharing of all things in common is an idealization and not a reality, Bartchy places the Christian reality in the family systems of the time where possessions were shared under the head of household and/or patron.

⁵⁹ Philip F. Esler, “Family Imagery and Christian Identity in Gal 5:13 to 6:10,” in *Constructing Early Christian Families: Family as Social Reality and Metaphor*, ed. Halvor Moxnes (New York, NY: Routledge, 1997), 140. The distinction of the fruit of the spirit from the previous list is to demonstrate the atmosphere within a “harmonious family.” He shows the two lists in Galatians 5:19-23 to be reflective of the two sons of Abraham discussed in Galatians 4:21-31. The regular reference to Abraham throughout the letter was a strong admonition to the familial character of the Galatian believers.

⁶⁰ Marvin R. Wilson, *Our Father Abraham: Jewish Roots of the Christian Faith* (Grand Rapids, Mich.: W.B. Eerdmans, 1989), 216. Williams, *Stewards*, 9-11. Synagogues were descriptive of a gathering of people rather than a place or structure. She also locates the synagogue in the household settings with few

Homes were religious centers in a broad sense. Yet, in theological terms within Christianity, marriage represents an embodiment of the gospel. Marriage is for more than having emotional and sexual satisfaction. Rather, the marriage is for the generational blessing of families. The family is more than a cultural expression of the first or twenty-first century. The family is the primary set of relationships in which one experiences spiritual formation. In other words, the family is context for allowing the gospel to give shape Christ in individuals.⁶¹ In reference to the healthy household's necessary function toward successful missionary venture, Gehring argues toward the value of healthy marriage as a crucial element.⁶²

Ephesians 5 shows that marriage and the broadest expression of the worldwide Christian body are a contrast of microcosm and macrocosm in similar expression. The microcosm of a marriage and household are a true expression and the place of daily implementation of faith practice. The macrocosm of the multitudes of gathering households is also a valid expression of the bride of Christ. The significance of this

exceptions. John M. G. Barclay assesses that the place of religious practice within the household context of the ancient world was not reflective of a compartmentalized practice, but demonstrated how religion was woven into the fabric of daily life and thought. He observes, "... prayers, libations and the simple offering of portions of food and incense appear to have been regular and ubiquitous features of domestic routine. It was a rare family that did not feel the need to respect the powers which, for good or ill, influenced their welfare." John M. G. Barclay, "The Family as the Bearer of Religion in Judaism and Early Christianity," in *Constructing Early Christian Families: Family as Social Reality and Metaphor*, ed. Halvor Moxnes (New York, NY: Routledge, 1997), 67. Obviously strong consensus exists concerning the incorporation of religion in household systems in both Greco-Roman and Jewish first century culture.

⁶¹ Kurt D. Bruner and Steve Stroope, *It Starts at Home: A Practical Guide to Nurturing Lifelong Faith* (Chicago, IL: Moody Publishers, 2010), 27-38, 43. The ancient expectation for marriage was "... a legal and social contract between two families for the promotion of the status of each, the production of legitimate offspring, and the appropriate preservation and transfer of property to the next generation." Carolyn Osiek and David L. Balch, *Families in the New Testament World: Households and House Churches* (Louisville, KY: Westminster John Knox Press, 1997), 42.

⁶² Gehring, *House Church*, 240, 246. Ephesians and Colossians show that Christ has ordained the basic structure of the *oikos* to be built on the marriage relationship. Jesus initiated the paradigm.

highlights an honorable posture toward both expressions.⁶³ The pivotal paradigm shift is in understanding the significance of the daily expression of faith lived out among primary relationships.

Strong and Weak Group Cultures

North American culture carries a Western individualistic perspective in which its citizens are socialized to view the world in light of individual life goals.⁶⁴ Much research has been done to describe the differences between strong group and weak group cultures.⁶⁵ The individualism expressed in Western contexts represents a weak group culture. In contrast, Bruce Malina describes strong-group societies in this way: “. . . the person perceives himself or herself to be a member of a group and responsible to the group for his or her actions, destiny, career, development, and life in general.”⁶⁶

⁶³ This is not a contrast between small and large groups. It is a contrast between a small group and a large collection of small groups.

⁶⁴ Joseph H. Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community* (Nashville, TN: B & H Academic, 2009), 4, 15.

⁶⁵ An important topic for this study concerns what bearing, if any, the culture of the first century is to have toward influencing contemporary cultures in their practice and thought. One might say the first century culture was one of many valid cultural expressions in which Christianity is lived out and therefore it has no bearing on how those within a culture should continue to define and express their faith. It is true that Christianity emerged as a cultural expression and can be expressed in a number of cultures. Yet, it is also important to understand how the culture of the context in which Jesus taught a practice informed what he was trying to teach.

⁶⁶ Bruce J. Malina, *Christian Origins and Cultural Anthropology: Practical Models for Biblical Interpretation* (Atlanta, GA: John Knox Press, 1986), 19. Malina continues this description saying, “Correspondingly he/she perceives other persons primarily in terms of the groups to which they belong. The individual person is embedded in the group and is free to do what he or she feels right and necessary only if in accord with group norms and only if the action is in the group’s best interest. The group has priority over the individualistic member, and it may use objects in the environment, other groups of people in the society, and the members of the group itself to facilitate group oriented goals and objectives.” Malina, *Christian Origins*, 19.

Hellerman considers that the way Jesus creates a surrogate family is based on a strong group culture. He concludes that the strong group family culture informs what Jesus was trying to promote concerning the nature of the family of God. The intent of Jesus' message in speaking of family was tied to a paradigm of strong group culture. A contradiction occurs when the language of Jesus is adopted and applied while maintaining a weak group ethic. The integrity of the message is lost in a context of radical individualism. Inherent to the gospel is an understanding of the family of God as a strong group culture.⁶⁷ Hellerman suggests that just as important as our understanding of justification should be our understanding of "familification."⁶⁸ Regarding a doctrine of familification, Philip Jacob Spener's words apply, ". . . we are so far from a sincere practice of real brotherly love that we can hardly believe what it requires."⁶⁹

⁶⁷ Hellerman, *When the Church Was Family*, 6, 31. Most cultures, past and contemporary, have maintained a strong group mentality in which the individuals view the world in light of the goals of the community. Hellerman recognizes that the radical individualistic perspective of Western culture leads to the sabotage of harmony within relational commitments. In a strong group culture, the family is the priority set of relationships and decisions are made based on what is best for the family. Jesus and the New Testament writers were purposeful in identifying the nature of Christian community with the concept of family. Giles, *What on Earth*, 19-21. Giles also differentiates contemporary expressions of individualism with the strong group focus of ancient world. Banks, *Paul's Idea*, 26-27. Paul's gospel carries a social rather than purely individual understanding. This issue has become somewhat uniquely exaggerated in North American culture because until the Industrial Revolution, families still primarily lived among extended families with a daily proximity in which faith was incorporated. These families did not use language of church to describe their families, yet they operated in a way that had a measure of similarity to the *oikos* of the first century that has been displaced in contemporary culture.

⁶⁸ Hellerman, *When the Church Was Family*, 132. Rob Rienow asks an important question posed, "What is the biblical relationship between the Great Commission and the institution of the family?" Rob Rienow, "The Essential Role of the Family in World Evangelization," in "March-April," ed. Rick Wood, special issue, *Mission Frontiers* (March 01, 2012): 1, accessed April 24, 2014, <https://www.missionfrontiers.org/issue/article/the-essential-role-of-the-family-in-world-evangelization>. In answering the question, Rienow shows how God has given both the institutions of the church and the family as a part of his plan for blessing the world. He argues that throughout Scripture God's plan for the world is linked to families and generational blessing.

⁶⁹ Philip Jacob Spener, *Pia Desideria* (Ramsey, NJ: Wipf & Stock Publishers, 2002), 62. Apparently the issue of the familial dynamic among Christians has not improved since the 1600s.

God desires to bless the world through the basic social unit of the family. God's initial desire was to bless the world through Adam and Eve. His covenants with Noah and Abraham were to bless the world through their families. God kept track of all the households of the earth tracing the descendants from Adam. Jesus commissioned his disciples to bless families. Peter's sermon at Pentecost carried a promise for families. The apostle's sermons were not for individual salvation, but for the conversion of entire households. Ultimately, God honors heads of household and their committed families.

A central part of the gospel message and the culture of the kingdom is that those who are being made whole are to be incorporated into a family.⁷⁰ The gospel makes people whole as relational beings. Therefore, it is clear that one trying to live life in isolated individualistic expression will find brokenness in both physical and spiritual oppression. The individualistic way does not honor the way of heaven. Therefore, churches continuing within the frame of radical individualism as borrowed from North American culture cannot live into the fullest expression of the gospel. The vision of heaven on earth is unrealized. This is one critical reason that apostolic systems must be paired with the household systems in both theological understanding and practice.

⁷⁰ Hellerman, *When the Church Was Family*, 21-22, 123-131. An unchurched Christian is an anomaly within the New Testament. The church was never an addendum to one's weekly routine or an afterthought. Rather, it was integral to one's self-understanding. A strong group culture is more concerned with to whom one belongs rather than their occupation. Identity was deeply enmeshed in relationships. The New Testament picture of salvation shows that one is not just saved to a personal relationship with God, but also saved to a community of God's people. Central to salvation is restored relationships both with God and with God's people. Salvation is a "community-creating event." Hellerman, *When the Church Was Family*, 120.

Conclusion

This theological examination considered the centrality of the apostolic system in its focus and impact on the household system. This presentation articulated a vision of how they work in tandem as integral to the design of the heavenly and missionary community enacted by Jesus. These theological foundations are platforms and driving cogs toward gospel realities operating within the family of God. The household, inclusive of extended and surrogate family members, is the context of practice and of focus for the apostle. The apostolic role, among the other Ephesians 4 designations, is designed to engage household systems toward implementation of the functional aspects of these roles. The household system is their first place of application. The apostolic system upholds the headship of Christ. The household is a context to further the reality of heaven called into existence. In these healthy functioning theologies, the people of God find opportunity to experience fullness in His presence, with one another, and in Jesus' ongoing mission.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

A brief theological explanation of the integration of apostolic and family systems has been presented thus far. Biblical and historical investigations support a needed paradigm shift within North American church cultures. The following is a survey of contemporary leaders and movements in regard to how they apply either or both the apostolic system and the stewardship of relational organization.

Micro and Mega in the 1980s

During the 1980s, significant shifts for church paradigms emerged with regards to both church structures and theological orientations toward church. The church in North America began to see new trends toward two polarities: mega churches and house churches. These trends continue and play a large role in shaping the contemporary North American and world Christian landscape.¹

¹ The trends toward churches growing both larger and smaller are quickly diminishing the middle size group. The middle-sized churches are closing their doors due to transfer growth. The consumerism of North American believers bleeds over into their decision-making process for church activity. Much of this is based on preference rather than strong theological insistence. Therefore, decisions are made based on the options of who can provide the best programs for the complex needs of the members of a nuclear family or who can meet the relational needs that have been created from loneliness caused by urbanization. Michael Frost critiques the mega church movement arguing, “The overall decline in the influence of the church is being masked by the apparent success of these large churches, leading us into a false sense of security.” Michael Frost, *The Road to Missional: Journey to the Center of the Church* (Grand Rapids, MI: Baker Books, 2011), 19.

In the late 1960s, David Yongi Cho implemented a cell approach to ministry that saw dramatic success in which it quickly grew to be the largest church in the world.² By the 1980s, a significant interest in academic understandings of house church surfaced.³ At the same time, the practical emergence of the mega churches was underway. People in North American churches were feeling the weight of disconnection and loneliness and small group programs were being promoted as the solution throughout the 1980s and 1990s.⁴ The widespread implementation led to categories of group types in which a differentiation was created between the ideas of churches with small groups, churches of small groups, and house churches.⁵ By the late 1990s, movements were recognizing that

² Paul Yong-gi Cho and Harold Hostetler, *Successful Home Cell Groups* (Plainfield, NJ: Logos International, 1981); Ralph Webster Neighbour, *Where Do We Go from Here? A Guidebook for the Cell Group Church* (Houston, TX: Touch Publications, 2000); Larry Stockstill, *The Cell Church* (Ventura, CA: Regal, 1998); Joel Comiskey, *Biblical Foundations for the Cell-Based Church: Developing Disciples Who Make Disciples* (Moreno, CA: CCS Publishing, 2012); and Lawrence Khong, *The Apostolic Cell Church: Practical Strategies for Growth and Outreach* (Singapore: TOUCH Ministries International, 2000).

³ Roger Gehring highlights the 1980s as a significant period of study concerning house churches. Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Baker Academic, 2009), 5-16. Gehring highlights five works to stand above the rest in their influence on the topic: Daniel von Allmen, *Orbis Biblicus Et Orientalis*, vol. 41, *La Famille de Dieu: La Symbolique Familiale Dans Le Paulinisme* (Fribourg, Suisse: Editions universitaires, 1981); Robert Banks, *Paul's Idea of Community: The Early House Churches in Their Cultural Setting*, Rev. ed. (Peabody, MA: Hendrickson Publishers, 2002); David C. Verner, *Dissertation Series / Society of Biblical Literature*, vol. 71, *The Household of God: The Social World of the Pastoral Epistles* (Chico, CA: Scholars Press, 1983); J. H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (Philadelphia, PA: Fortress, 1981); and Hans Josef Klauck, *Hausgemeinde Und Hauskirche Im Urchristentum* (Stuttgart: Katholisches Bibelwerk, 1981). The pivotal surge of attention to this topic occurred in the late 1970's and early 1980's in which the topic emerged with numbers.

⁴ Julie Gorman, *Community That Is Christian*, 2nd ed. (Grand Rapids, MI: Baker Books, 2002), 11. An upsurge of a small group phenomenon has swept through the world of business, education, and Christian religion in Western culture. Yet, in the face of relational pursuit, the experience of "true community" remains absent. In the forward of Larry Crabb's work, Eugene Peterson states, "Americans are good at forming clubs and gathering crowds. But clubs and crowds, are not communities. The formation of community is the intricate, patient, and painful work of the Holy Spirit. We cannot buy or make community; we can only offer ourselves to become community." Lawrence J. Crabb, *The Safest Place On Earth: Where People Connect and Are Forever Changed* (Nashville, TN: Word Publishers, 1999), viii.

⁵ John W. Ellas, *Church Growth through Groups: Strategies for Varying Levels of Christian Community* (Searcy, AR: Resource Publications, 1990). Ellas provides a differentiation between three types of organization that use small groups. One is a church with small groups. This represents a traditional Western model of church, which meets in a building typically on Sunday morning. The small groups are

just adding small groups was not enough and that major paradigm shifts were necessary. Ideas such as organizing church around more experiential patterns of worship or mission were becoming prominent. In the 2010s, the need to focus on families stands out as statistics show that many children are not remaining faithful to their parent's religion.⁶ Christian leaders who have navigated these shifts have been tossed about trying to put out the fires of the evident cultural crises experienced on a broad level by their members. They are trying to consider ways to grow in both membership and in spiritual formation in the context of an ever-changing cultural climate. These shifts have served as valuable teaching opportunities for how to be church while weathering the changing dynamics of family life within North American culture.

For some, an orientation toward the presence and power of God for leading and sustaining God's people began to grow and take shape. They have honored an orientation toward living in and from the presence of God. They have grown in maturity in understandings of both apostolic and prophetic roles as described in Scripture among

typically one of many programs of the church. The second is a church of small groups or also called Cell churches. Cell churches are networks of small groups that are legitimized as the primary expression of church for the networked body. Yet, they also have a celebration gathering in which all of the churches can come together on a weekly basis. They typically do not create other programs to meet needs; rather, they try to meet needs through their cells. The last type of small group expression is a house church in which the house church is autonomous. These can be networked, yet the only weekly gathering space is the house church.

⁶ Kurt D. Bruner and Steve Stroope, *It Starts at Home: A Practical Guide to Nurturing Lifelong Faith* (Chicago, IL: Moody Publishers, 2010); Voddie Baucham, *Family Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk with God* (Wheaton, IL: Crossway Books, 2011); Mark Holmen, *Faith Begins at Home* (Ventura, CA: Regal Books, 2005); Wayne Cordeiro, Francis Chan, and Larry W. Osborne, *Sifted: Pursuing Growth through Trials, Challenges, and Disappointments* (Grand Rapids, MI: Zondervan, 2012). These are but a few of the numerous recent writings on the topic. The issue is not necessarily new. It is one that apparently has found inability toward sustained focus. In 1986, John and Paula Sandford first wrote this phrase. In 2009, they maintain, "The most important thing happening in Christianity today is the restoration of the family. Wherever a Christian goes today he hears speakers say, 'If we do not make it in the home, we aren't going to make it anywhere. If we don't live in Christian love in the family, our Christianity will be meaningless.'" John Sandford and Paula Sandford, *Restoring the Christian Family* (Lake Mary, FL: Charisma House, 2009), 3.

other supernatural dimensions of the normal Christian life demonstrated in the Bible.

This survey will review movements in their pursuits of the presence of God among people and in their pursuits of relational forms of organization.

Assessment Model

The ministry model promoted in this theoretical review carries two emphases. One, the apostolic and prophetic roles are established among God's people. The apostolic and prophetic roles are crucial to initiating and sustaining a presence-oriented atmosphere. In this culture, the Holy Spirit empowers believers to recognize the headship of God and to live equipped in supernatural lifestyles.

Second, the people of God are to bear the character of healthy family dynamics in their daily life and primary gatherings.⁷ The apostolic ministry is designed to target households as the context of discipleship, worship, and mission. Therefore, varying Christian movements will be assessed in regards to how they perceive apostolic practices in the context of families. The combination of these elements is seemingly new. Therefore, these two subjects will be assessed separately within the studied movements.⁸

In assessing these varying movements this survey will provide a short overview of the leaders and the distinctiveness of the organizational model. In surveying the

⁷ Healthy family dynamic involves mutual participation and appropriate leadership of parental figures. The early church interactions were daily (Acts 2:42-45; Hebrews 3:13) and their intentional gatherings characterized mutual involvement (1 Corinthians 14:26). See Amy S. Anderson, *When You Come Together: Challenging the Church to an Interactive Relationship with God* (LaVergne, TN: Being Church, 2010).

⁸ It may be agreed that apostolic ministry is valid. It may be agreed that family is one's first ministry. Yet, these are foreign to the reality of many North American believers, especially in their intentional integration.

theological implementation of apostolic and prophetic practices, the language of the movement will be examined. The functions of apostolic and prophetic ministry will be assessed concerning community formation, multiplication, and impartation. Two questions will be addressed concerning how these movements give emphasis to equipping families. First, what do these leaders consider to be central when it comes to the formation of individuals in thought and practice?⁹ Second, in what ways do they demonstrate an awareness of generational influence?¹⁰

Non-Charismatic Movements

The first three movements surveyed will carry a predominantly non-Charismatic orientation. These are significant movements in both their influence on the North American Christian landscape and in the way they influence family faith practices. They are not necessarily Cessationist movements. They often give language to the Holy Spirit, yet they do not promote spiritual practices of healing, deliverance, tongues, and further the language of apostolic and prophetic.

⁹ Marjorie J. Thompson, *Family, the Forming Center*, (Nashville, TN: Upper Room Books, 1996). Thompson describes family as the “forming center” for faith development. This question will attempt to critique the understandings of how people are formed as based on their gathering emphases. The position of this paper is that family-like structure is God’s design for personal formation and therefore the structures of healthy churches will carry similarity. This is why the leadership criteria in 1 Timothy 3 for church leaders are primarily centered on successful and mature family leadership.

¹⁰ Patricia Morgan, *How to Raise Children of Destiny* (New Kensington, PA: Whitaker House, 2003), 51-68. God desires generational blessing. Morgan champions “generational thinking” as a priority for parents. This is a vision to be heralded by church leaders.

Mega Church

This survey begins with the mega church model because these churches demonstrate the seeming goal of the North American traditional church model. Willow Creek and Saddleback were the premier mega churches emerging to prominence in the 1980s. These churches gave shape to a new paradigm of excellence in church programs. They gave new vision for how to reach people evangelistically in the surrounding city through types of outreach based on the assumption that people wanted to participate in churches. They believed the reason people did not attend church gatherings was because the messages were not engaging enough. Therefore, the seeker-sensitive paradigm was born. The primary expectation was to engage those who were seeking God and provide them an attractive way of communicating their teachings.

Bill Hybels is a man of prayer who follows the leadership of the Holy Spirit. Hybels was the initiator of the Willow Creek Association who held conferences championing leadership, evangelism, and personal devotion to the Lord.¹¹ The Willow Creek Association grew in its influence and hosted conferences where they promoted leadership, community, and small groups.¹² More recently, family has become the cause.

The leaders of mega churches may have lived with a healthy family rhythm within their own homes. Yet, the family dynamic of the leadership is not typically visible or available to many of the members. The leadership may provide stories of family value

¹¹ Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 179-180; Bill Hybels and LaVonne Neff, *Too Busy Not to Pray: Slowing Down to Be with God* (Downers Grove, IL: InterVarsity Press, 1998), 16. Bill Hybels demonstrates that he personally has a rich prayer life, believes in God's miraculous power, and that God speaks to his people.

¹² Bill Donahue and Russ Robinson, *Building a Church of Small Groups: A Place Where Nobody Stands Alone* (Grand Rapids, MI: Zondervan, 2001).

and teaching. Impressions of the leadership's family dynamic are maintained through assumption by members rather than through experience. The nature of the gatherings are typically information-based. Development is expected to occur through excellent and entertaining information transfer. Impartation is a result of one understanding and adopting what has been described by a leader from a platform. Transformation is assumed through one's consistent reading of the Bible, praying, and attending gatherings. The hope is that faithfulness in these areas will have a catalytic result igniting more evangelistic and skilled, presentation-based teaching.

The language of apostle and prophet are typically not available. The term missionary replaced the term apostle. In this paradigm, missionaries start churches overseas and church planters start churches in North America. The presence of God is assumed in gatherings. The leaders may affirm that God is able to speak to people today, yet they do not expressly promote a manifestation of gifts or God's tangible presence. Hearing God is most often promoted as being experienced through understanding what is read during Bible reading.

The leaders of this movement have paved the way for the following generations with a new freedom for exploring new ways of gathering. The leaders of mega churches have been very gracious in equipping church leaders toward exploring new approaches to church and ministry. The genuine zeal for God and for making disciples is unquestioned. They have influenced millions. Yet, the non-charismatic mega church model is antithetical to that which is promoted in this project.

Many have critiqued the megachurch and the institutional paradigm. The most telling critique's come from the popular trend for megachurch pastors to shift from their

institutional organizational paradigms to systems which are more relational. The relationship deficit and the transformation deficit are evident.¹³

Emerging and Missional Church

In the late 1990s two influential writings were published both proposing a new way to be church and describing the shape of emerging trends.¹⁴ It was not enough to add small groups or other programs. Postmodern practitioners reengaged how theology leads to practice. They recognize mission as an expression of the nature of God and therefore a

¹³ Paul Pastor, "Farewell Franchise Ministry," *Leadership Journal* (March 5, 2014), accessed May 25, 2014, <http://www.christianitytoday.com/le/2014/march/farewell-franchise-ministry.html>; John White, "Mega Church Pastor: 'we Are Completely Off Base with What Discipleship Means,'" *Stories from the Revolution: The Journal of the LK10 Community* (blog), September 19, 2011, accessed May 26, 2014, <http://storiesfromtherevolution.blogspot.com/2011/09/mega-church-pastor-we-are-completely.html>. In a critique of the seeker-driven models of church, Dan Kimball argues, "Differences in values are shaped by differences in worldview." Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids, MI: Zondervan/Youth Specialties, 2003), 182. He argues that the seeker-driven style does not appeal to the postmodern worldview.

Greg L. Hawkins and Cally Parkinson, *Reveal: Where Are You?* (Barrington, IL: Willow Creek Resources, 2007), 7-16. After decades of success in growing numerically those at Willow Creek performed a large-scale study concerning the measurement of spiritual growth among their members. The Reveal Study showed little transformation. Though people were coming in mass, they were not seeing the results of spiritual formation that the leadership had assumed. Hawkins and Parkinson admit that the only questions the mega church seemed to know how to ask were pertaining to how many people they were seemingly reaching. The assumption was that if churches were growing numerically then spiritual growth was happening as well. Hawkins and Parkinson, *Reveal*, 29. In their study, they determined that in order to measure spiritual growth, they would assess whether people's love for God and others was increasing. Hawkins and Parkinson, *Reveal*, 33-35. Their results showed that increased activity in the mega church system did not show steady increase in spiritual growth. Hawkins and Parkinson, *Reveal*, 36-39. On the other hand, the people's growing love for God showed an increase in church activity. Hawkins and Parkinson, *Reveal*, 54-55. The conclusion was that the church was able to make an impact on people when they were becoming interested in spiritual things, yet their ongoing leadership was unhelpful. They considered this to be similar to a parent-child relationship. Therefore, they determined the relationship needed to develop differently.

¹⁴ Darrell L. Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: W.B. Eerdmans Publishers, 1998); Eddie Gibbs, *Churchnext: Quantum Changes in How We Do Ministry* (Downers Grove, IL: InterVarsity Press, 2000). Gibbs described seismic paradigm shifts showing nine transitions. Of the transitions that pertain to this evaluation Gibbs was observing and predicting transitions from being market driven to being mission oriented, from bureaucratic hierarchies to apostolic networks, and from generic congregations to incarnational communities.

part of the nature of the church.¹⁵ They promote a reframing from sending missionaries to being the sent people of God. They recognize the vocational identity of God's people who represent the reign of God as an apostolic presence in the world.¹⁶

A new orientation in how communities function as church has developed in this stream of theology and practice. Gibbs and Bolger observe,

Emerging churches pursue the “new family” practices as modeled by Jesus and his followers, and their embodied way of life operates similarly to the life of an extended family. . . . Families consist of relationships that are not based on choice. . . . If a church begins to look like a family, then all its institutional practices will undergo change. Church as family is primarily about relationships. It is not about meetings, events, or structures.¹⁷

The missional movement saw a surge of well-articulated theologies. Its leaders think critically about the relationships between God, the church, and the culture. They demonstrate that engaging culture is the starting place for thought and practice.¹⁸

¹⁵ David Jacobus Bosch, *American Society of Missiology Series*, vol. 16, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991). Bosch bolstered this theological position of mission as a part of the character and work of God. For a history of the theology of *Missio Dei* see Alan Kreider and Eleanor Kreider, *Worship and Mission After Christendom* (Scottsdale, PA: Herald Press, 2011): 36-53.

¹⁶ Guder, *Missional Church*, 142-182. Missional theologians give language of being “communities of the Holy Spirit.” Guder, *Missional Church*, 133-135. They do not promote living by the Spirit as a promotion of supernatural lifestyle, though they do argue for a continued ministry of Jesus in which believers bring physical, emotion, and spiritual healing.

¹⁷ Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005), 97. Gibbs and Bolger share a testimony of a church leader embodying this paradigm: “We studied transformation. We recognized that most of the transformative things in our lives are missing from the predominant model of spiritual formation in contemporary church. . . . Relationships are perhaps the most transformative thing in our lives, especially in areas such as values and compassion. It is very hard to teach these concepts didactically. Instead, they are shaped through a long-term process of observation, understanding, and modeling. We realized that we were not transformed by listening to sermons, even when the messages were reinforced with drama, music, and PowerPoint. As a result, we placed our priority on sharing life together. . . . we switched from a large group pattern of church to that of a network of house churches.” Gibbs and Bolger, *Emerging Churches*, 258.

¹⁸ Alan J. Roxburgh and Brian D. McLaren, *The Sky Is Falling: Leaders Lost in Transition* (Eagle, ID: ACI, 2005); Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco, CA: Jossey-Bass, 2006). Alan Roxburgh focused on renewing the church by promoting change within traditional churches. Others have focused on changing church culture in Western contexts through church planting. Among those are: Michael Frost and Alan Hirsch, *The*

McKnight attempts to define emerging churches. He poses, “Emerging catches into one term the global reshaping of how to ‘do church’ in postmodern culture.”¹⁹

McKnight characterizes the movement with five terms: prophetic, postmodern, praxis-oriented, post-evangelical, and political.²⁰

Shaping of Things to Come: Innovation and Mission for the 21st-Century Church (Peabody, MA: Hendrickson Publishers, 2003); Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006); Michael Frost, *Exiles: Living Missionally in a Post-Christian Culture* (Peabody, MA: Hendrickson Publishers, 2006); and, Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church* (San Francisco, CA: Jossey-Bass, 2012). Gibbs, *ChurchNext*, 220. Hugh Halter and Matt Smay, *The Tangible Kingdom: Creating Incarnational Community* (San Francisco, CA: Jossey-Bass, 2008), 147-176. Halter and Smay picture God, church, and culture as three intersecting circles and in the center of their intersection is where the kingdom becomes tangible. Hirsch and Frost argue, “Christology determines missiology, and missiology determines ecclesiology. It is absolutely vital that the church gets the order right.” Frost and Hirsch, *Shaping of Things*, 16.

¹⁹ Scot McKnight, “Five Streams of the Emerging Church: Key Elements of the Most Controversial and Misunderstood Movement in the Church Today,” *Christianity Today* 51:2 (2007): 36. Eddie Gibbs and Ryan K. Bolger characterize these churches stating, “Emerging churches are communities that practice the way of Jesus within postmodern cultures. This definition encompasses the nine practices. Emerging churches (1) identify with the life of Jesus, (2) transform the secular realm, and (3) living highly communal lives. Because of these three activities, they (4) welcome the stranger, (5) serve with generosity, (6) participate as producers, (7) create as created beings, (8) lead as a body, and (9) take part in spiritual activities.” Gibbs and Bolger, *Emerging Churches*, 44-45. They initially called themselves emerging churches, but their identity became defined by their missional identity in which they preferred the term “missional” churches. Kimball, *Emerging Church*, 14-15. No model can characterize the emerging church. Rather, he describes it as a mindset in which believers must experience a paradigm shift in their understandings of church. It is not enough to change forms of worship or programs. Ultimately, the measure of the church will be in its missional fruitfulness. Kimball, *Emerging Church*, 95. Kimball argues for a transition from a consumer church posture to a missional church paradigm in which the body is self-aware of their identity as sent people who are going to represent Christ and be generous with themselves.

²⁰ In this paradigm, the prophetic is not one of speaking on behalf of God, but rather advocating toward reform. Secondly, it was popular for many emerging leaders to write about the transition from modernism to postmodernism. See Stanley J. Grenz, *A Primer On Postmodernism* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1996); Tim Keel, *Intuitive Leadership: Embracing a Paradigm of Narrative, Metaphor, and Chaos* (Grand Rapids, MI: Baker Books, 2007), 103-156; Brian D. McLaren, *A New Kind of Christian: A Tale of Two Friends On a Spiritual Journey* (San Francisco, CA: Jossey-Bass, 2001); Brian D. McLaren, *The Church On the Other Side: Doing Ministry in the Postmodern Matrix* (Grand Rapids, MI: Zondervan, 2006). In regards to praxis orientation in worship, McKnight notes they are: “creative, experiential, and sensory.” McKnight, “Five Streams,” 37. Kimball, *Emerging Church*, 127-178. Kimball gives description at length concerning creative, experiential, and multi-sensory aspects of emerging churches in their worship environment. The emphasis on orthopraxy details that the way one lives bears more than their rhetoric of faith. In addition, the missional orientation gained such an emphasis both practically and theologically that it ultimately renamed the movement as “missional” rather than “emerging.” Fourth, the post-evangelical self-awareness describes interpretive frameworks in which theology is worked out in conversation rather than systematically and the communities posture themselves toward acceptance and belonging. Lastly, the political description in part refers to the orientation toward

Many of these leaders have moved in this direction because they recognize that a reality of depth that is available to God's people has been missing from the culture's congregational experience. Even so, these leaders have yet to recognize that this richness emerges from a core aspect of the gospel and is empowered by the Spirit as the functional design of community is honored.

Hirsch and Catchim lay out very practical descriptions of the five roles of Ephesians 4:11.²¹ The description lacks strong advocacy for supernatural demonstration. One strength of their description is that it is safe in helping those who have little exposure to the legitimacy of apostolic and prophetic roles in terms of the reintegration of the use of the terms. Yet, their positions become very limited in regards to equipping believers to operate with the Spirit's power.²²

Mike Breen writes from within the missional paradigm stating why the missional movement will fail. He states, "We are a group of people addicted to and obsessed with

social justice issues within the broader culture. It could be argued that McKnight's descriptions of their prophetic posture and their political platform share the same purpose and delivery approach. To this point he assesses that there are many similarities between the emerging churches and the "Jesus and charismatic movements of the 1960s . . ." McKnight, "Five Streams," 39.

²¹ Hirsch and Catchim, 27-53. They are not necessarily false in their generalizations, yet they treat these roles more like a personality profile. Also see Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco, CA: Jossey-Bass, 2003), 125-126.

²² Craig Van Gelder, *The Ministry of the Missional Church: a Community Led by the Spirit* (Grand Rapids, MI: Baker Books, 2007), 18. Van Gelder argues that the nature of the church is as a sent community and therefore, the ministers and ministries must be in support of the missional nature. Van Gelder states, ". . . it is crucial to understand the Spirit's role in the creation of the church if we are to correctly understand its missionary nature." Van Gelder, *Missional Church*, 19. Van Gelder does a good job of articulating a missional theology, yet does not seem to provide a strong pneumatology in which he shows how the Spirit drives the mission. This message of apostolic and prophetic ministry or that of being Spirit-led is not only used by Pentecostals and Charismatics. Younger generations of churches are looking much more alike theologically than they did during the height of denominationalism. They are more comfortable with exploring the idea of apostolic ministry for today. But, many are at a disadvantage in comparison to the Spirit-led revival movements. Those who emerge from evangelical backgrounds want to explore the role of an apostle without understanding the power and presence of the Spirit. This is like trying to understand what it is like to be a husband without getting married. In order to truly understand the apostolic role, one must have a foundational understanding of the Holy Spirit's presence and power.

the work of the Kingdom, with little to no idea how to be *with* the King.”²³ Breen is arguing that without discipleship ability any movement will fail. He properly places the idea of discipleship within the understanding of the identity of God, which is a supernatural identity. John White responds to Breen’s article stating,

. . . the reason that the Church is not more missional is not for lack of knowledge and exhortation about mission. Rather, it is because individuals and churches do not know how to have an intimate, conversational relationship with the Holy Spirit (the ‘active agent’ of mission). Or, as Mike Breen writes, they have ‘little to no idea of how to be with the King’. Get people genuinely and deeply connected to the Holy Spirit and mission will be, as Allen would say, the spontaneous and natural result.²⁴

Family-Integrated Churches

Some churches give emphasis to children being with their parents in multi-generational expression. The family-integrated church movement is one such expression. The simplest definition given for a family-integrated church is “. . . one where the family worships together.”²⁵ Fox argues this as the single factor that differentiates a family-integrated church.

²³ Mike Breen, “Why the Missional Movement Will Fail,” *Mike Breen and 3DM* (blog), September 12, 2011, accessed May 26, 2014, <http://mikebreen.wordpress.com/2011/09/12/why-the-missional-movement-will-fail/>.

²⁴ John White, “Why the Missional Movement Will Fail (2),” *Stories from the Revolution: The Journal of the LK10 Community* (blog), September 17, 2011, accessed May 26, 2014, <http://storiesfromtherevolution.blogspot.com/2011/09/why-missional-movement-will-fail-2.html>.

²⁵ J. Mark Fox, *Planting a Family-Integrated Church* (Elon, NC: Xulon Press, 2008), 15. The pattern of gathering is very similar to traditional church gatherings. It includes a Sunday morning gathering of families who worship and include their children with the adults. The association of family-integrated churches encompasses a wide net of conservative denominations. The focus of much of their teaching revolves around fundamentalist approaches of interpretation toward family roles and sound doctrine. Charismatic elements are not present in the language of this movement.

Fox gives emphasis to church planting. He follows the thinking of many evangelical church planters in North America. He states, “The vigorous, continual planting of new congregations is the single most crucial strategy for 1) the numerical growth of the Body of Christ in any city, and 2) the corporate renewal and revival of the existing churches in a city.”²⁶

Fox assumes that initiating gatherings with the traditional elements of teaching through information will produce transformation and multiplication with more vibrant success than other traditional congregations will so long as families are taught to engage in this activity together. They do not place exclusive emphasis on the Sunday gathering. They expect parents to be teaching their children daily at home. This is a very noble ideal. Many of these families promote home-schooling as an important alternative to the national education system.

The critique of this proposal is that without the tangible presence of the Holy Spirit people cannot step into the realities of fullness offered in Kingdom community. The family-integrated movement made shifts in church and family paradigms. Yet, they are empty and void of empowerment without the active involvement of the Holy Spirit.

Supernatural Orientation

The following types of community assessed in this paper are movements who believe in the manifestations of the Spirit and seek the presence of the living God with specific intentionality. The work of John Wimber is noteworthy for the direction of this

²⁶ Fox, *Family-Integrated*, 161.

project. Wimber provided an important teaching role in living by the power of the Spirit. He saw hundreds of churches started and taught thousands of pastors.²⁷

Wimber primarily promoted a type of church consistent with the mega church pattern and his ministry was contemporary with Hybels. Yet, he was distinct in how he allowed the Spirit a place to speak and operate in his gatherings. Wimber and his followers provided a sound biblical framework that was backed by demonstration of power. He was also a strong proponent for small groups.²⁸ Wimber was adamant that listening to the Holy Spirit was critical for operating in a worship gathering, leading small groups, and participating in healing and evangelism. He emphasized Jesus' way of operating in which he did only what he saw the Father doing (John 5:19).

The next two movements carry the second generation of leaders who are stewarding what was taught through Wimber.²⁹ These movements have continued to equip believers to live from what the Holy Spirit is saying. Through the course of their ministries, they are learning how to relate in loving Spirit-led relationships in somewhat organic ways, while maintaining their institutional structures. One must question if the

²⁷ John Wimber was the founder of the Vineyard denomination. He was impressed with the supernatural elements he was seeing in growing churches around the world such as the Yoido Full Gospel church. John Wimber's legacy has had a lasting and growing impact toward the stewardship of the supernatural in North American contexts.

²⁸ In a conversation with Anni Shelton, she reported that Wimber was adamant that one was not allowed to lead in a large scale capacity until they had been consistently leading within their small group. He promoted the value among his disciples that what one stewards in the small places positions one to be promoted to larger spaces.

²⁹ David Cannistraci, *Apostles and the Emerging Apostolic Movement* (Ventura, CA: Renew Books, 1996), 12. Peter Wagner considers that during the 1990s the world shifted to a post-denominational reality toward a reality of apostolic networks. Wagner taught alongside Wimber at Fuller Theological Seminary. They trained many toward the purposes of church growth and worldwide apostolic movements. Cannistraci, *Apostles*, 25-30. Cannistraci sees an emerging wave of apostolic ministry set in motion.

container of the institutional paradigm is limiting or enhancing the familial nature of faith among its members as well as the multiplying ability.

Apostolic Networks

Randy Clark is an itinerant apostolic leader who equips believers around the world to operate in the supernatural manifestations of the Holy Spirit.³⁰ Clark and his apostolic associates emphasize living from the presence of God to see God's kingdom come on earth as it is in heaven. They focus on equipping people to pray for the sick, cast out demons, and evangelize through prophetic words.³¹ Many of these ministers saw dramatic increase in ministry effectiveness as a result of impartation through the laying on of hands.³²

Bill Johnson is an apostolic leader who leads a network alongside Clark's. These leaders cooperate with the Holy Spirit to see movements expand. Their ministries often look similar to other mega churches characterized by a time of worship music and a teaching. The emphasis on the Holy Spirit provides the significant differentiation from the mega church model. They are not seeker-driven in terms of looking for people; rather they position themselves as seekers of the Holy Spirit.

³⁰ Randy Clark started the Apostolic Network of Global Awakening. He equips churches, trains students, and runs ministry conferences worldwide. One significant event that he hosts is Voice of the Apostles in which seven apostolic networks join together to celebrate what God is doing around the world. Che Ahn, "VOA 2012 MP3—Session 01" (MP3 of sermon, Lancaster Marriott at Penn Square, Lancaster, PA, October 17, 2012). At a recent Voice of the Apostles featured a message by an apostolic associate Che Ahn in which he spoke about the significance of family and called for new vision.

³¹ Bill Johnson and Randy Clark, *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick* (Grand Rapids, MI: Chosen, 2011); Bill Johnson, *When Heaven Invades Earth* (Shippensburg, PA: Destiny Image Publishers, 2005).

³² Randy Clark, *There Is More! The Secret to Experiencing God's Power to Change Your Life* (Minneapolis, MN: Chosen, 2013).

Further, they have implemented an equipping format through Schools of Supernatural Ministry that have provided hands-on training for many young believers empowering them to minister in power. The Schools of Supernatural Ministry have been reproducible. They provide a significant element of daily community and apprenticeship-like training that creates synergy within partnering churches.

The forming center of these gatherings is through experimentation with the Holy Spirit. They highly emphasize worship. It stems from their value of the presence of God. They believe that worship is not about attracting people to good music, but rather music has a prophetic role in releasing the power of Jesus. The value of experimentation is a description of their promotion to live obediently from a listening posture.³³

These groups are the strongest contemporary advocates for apostolic and prophetic roles empowered by the power of the Holy Spirit as depicted in the Bible. They promote family language in both the home and the church. Mentoring relationships are referred to in father-son terms.³⁴ Johnson recently published an interview concerning his perspective on raising children in which he prioritized the family as a central space of formation.³⁵ Clark and Johnson present consistent messages toward generational blessing.

³³ Bill Johnson, *Hosting the Presence: Unveiling Heaven's Agenda* (Shippensburg, PA: Destiny Image, 2012); Kevin Dedmon, *The Ultimate Treasure Hunt: A Guide to Supernatural Evangelism through Supernatural Encounters* (Shippensburg, PA: Destiny Image Publishers, 2007).

³⁴ Kris Vallotton and Bill Johnson, *The Supernatural Ways of Royalty* (Shippensburg, PA: Destiny Image Publishers, 2006).

³⁵ Bill Johnson, *Intentional Parenting: Kingdom Perspective On Raising Revivalists* (n.p.: Bill Johnson, 2013), Kindle edition; Danny Silk, *Loving Our Kids On Purpose: Making a Heart-to-Heart Connection* (Shippensburg, PA: Destiny Image Publishers, 2008); Barry Byrne and Lori Byrne, *Love After Marriage: A Journey Into Deeper Spiritual, Emotional, and Physical Oneness* (Ventura, CA: Regal, 2012).

Prayer Movements

Mike Bickle is the founder of the International House of Prayer in Kansas City, Missouri. The International House of Prayer provides a University and a 24/7 prayer room. The prayer room is a worship room in which musicians play non-stop. This movement has seen the formation of smaller prayer rooms around the world.

Bickle also teaches at the Forerunner Christian Fellowship. His messages often focus on implementation in the context of families first.³⁶ He typically speaks to a context of a younger generation who are drawn to the vision of prayer and worship. He challenges them to righteous living in the context of relational community.

For Bickle, the central transforming space is time spent with God in prayer. He is also an advocate for every member being committed to reading the Bible and fasting regularly. He is a leading voice in affirming that God's presence in the secret place is greater and more beneficial than pursuing the dreams of fame, popularity, or success.

Bickles states,

IHOP—KC is not my dream. IHOP is my assignment. The dream of my heart is what happens between my heart and Jesus. No one can touch the dream of my heart. What I dream about at night is not a big IHOP. What I dream about at night is the anointing to connect with God's heart in the deepest way that God will give the human spirit.³⁷

³⁶ Mike Bickle, "Dating and Preparation for Marriage" (Audio of Sermon, Forerunner Christian Fellowship, Grandview, MO, May 16, 2014), accessed May 27, 2014, <http://mikebickle.org/resources/resource/3565>; Mike Bickle, "Walking in the Spirit: Faith, Hope, and Love" (Video of sermon, Forerunner Christian Fellowship, Grandview, MO, February 4, 2007), accessed May 27, 2014, http://mikebickle.org/resources/resource/1370?return_url=http%3A%2F%2Fmikebickle.org%2Fresources%2Fsearch%2F%3Fsearch_terms%3Dfaith%2Bhope%2Blove%26x%3D0%26y%3D0.

³⁷ Mike Bickle, "Encountering Jesus Session 1 the Early Days, Cairo, and the 1983 Solemn Assembly: Visions, Revelations, Angelic Activity from Ihop-kc's Prophetic History" (Transcript of sermon, International House of Prayer, Kansas City, MO, September 17, 2009), accessed May 27, 2014, http://www.mikebickle.org.edgesuite.net/MikeBickleVOD/2009/20090917A-T-The_Early_Days_Cairo_Egypt_and_the_Solemn_Assembly_IPH01.pdf.

Bickle speaks of apostles and prophets within contemporary culture. Rather than emphasizing apostolic ministry, he gives language to a forerunner ministry. Forerunners are those who “announce the second coming of Jesus.”³⁸ The forerunner role carries apostolic overtones. Bickle emphasizes that it is critical that a forerunner be able to hear the Holy Spirit and be obedient.³⁹

Supernatural Orientation in Home-Based Organization

The previous supernatural movements have been spoken of as a wave of the Spirit. The movements of Clark, Johnson, and Bickle are participating in the same wave, though they are distinct and bear uniqueness from one to another. The following movements also participate in the same wave of the Spirit and streams of influence though participating in some considerably different organizational approaches.

It has been documented that the fastest growing and largest churches and networks in the world are organized through small groups and radical practices of prayer resulting in prophetic experiences and signs and wonders.⁴⁰ Not all house church or small

³⁸ Mike Bickle and Brian Kim, *7 Commitments of a Forerunner* (Kansas City, MO: Forerunner Publishing, 2009), 5.

³⁹ Bickle and Kim, *Commitments*, 5-6. Bickle defines prophecy as “. . . the testimony of Jesus’ heart for his people.” Mike Bickle, *Growing in the Prophetic: A Practical, Biblical Guide to Dreams, Visions, and Spiritual Gifts* (Lake Mary, FL: Charisma House, 2008), 35.

⁴⁰ David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: Wigtake Resources, 2003), 171-238. Every mass movement around the world has abundant prayer as a stand out practice, they are all organized through some form of house church structure, and all but those in North American context see manifestations of signs and wonders.

group expressions carry a supernatural orientation. Expressions explored in this survey are those of cell churches and house churches operating by the power of the Holy Spirit.⁴¹

In biblical, historical, and contemporary non-Western contexts house churches are commonly made up of extended families.⁴² Many home-based church books assume a measure of family ministry in their rationale for adopting the model. Yet, they do not necessarily focus on equipping families. Many of the books written focus more on how to conduct a gathering, the biblical reasons for gathering, or the strategic effectiveness. What to do with children is a debatable issue. Changing the model does not ensure family health or spiritual transformation occurs any more than the institutional paradigms have provided. Home-based churches are important models offering opportunity to explore the values assessed in this survey. How do home-based groups place emphasis on equipping families who attempt to live by the Spirit?

Cell Model

The Korean Mega Church Yoido Full Gospel Church has had noteworthy influence of the emergence of the North American movements that have been discussed

⁴¹ Tony Dale, Felicity Dale, and George Barna, *The Rabbit and the Elephant: Why Small Is the New Big for Today's Church* (Carol Stream, IL: Barna Books/Tyndale House Publishers, Inc., 2009); Graham Cooke and Gary Goodell, *Permission Granted to Do Church Differently in the 21st Century* (Shippensburg, PA: Destiny Image Publishers, 2006); Larry Kreider & Floyd McClung, *Starting a House Church* (Ventura, CA: Regal, 2007); John White, "Home Page," LK10: Connecting & Equipping House Church Leaders Around the World, 2014, accessed May 27, 2014, <http://www.lk10.com>; and David Watson, "Home Page," Touchpoint: David Watson's Blog, May 13, 2014, accessed May 27, 2014, <http://www.davidlwatson.org>. There are many diverse theologies and expressions represented throughout history in terms of house church cultures. This survey gives focus to home-based churches that engage in Spirit-led approaches to theology and practice.

⁴² Ralph D. Winter, "Editorial Comment", *Mission Frontiers* (March 01, 2005): 1, accessed May 27, 2014, <https://www.missionfrontiers.org/issue/article/editorial-comment24>. Winter critiques the specialization of Western culture in which churches contribute to the fragmenting of families. He shows the rich value of churches made up of extended families.

thus far. The success of this church through a cell structure has given validity to the potential for small groups and house churches. David Yonggi Cho attributes the growth of his church to the present leadership of the Holy Spirit and to the organization through cell groups. Wimber was highly impacted by Cho in regards to a way of operating in the supernatural to see signs and wonders as well as his cell organization.

Cho established rhythms of prayer prior to the establishment of his church that shaped the way the church operated through all stages of growth. The church prays early every morning and they pray through the night on Friday nights. In addition, their leaders spend much of their personal time in prayer. They gather in cell groups consisting primarily of extended families to give expression to their faith in daily life.

Aspects of their culture lend toward the dynamic of gathering in extended families in a way that North American culture does not. North American culture has attempted the cell model with varying degrees of success. Khong sees the importance of marrying the apostolic ministry to the cell church. He believes the Ephesians 4:11 roles have been reestablished within the global church and the cell movement is one part of the new wave sweeping through the world.⁴³

Cell model churches tend to structure their cells along a similar rule of life. The rules of the cell group are designed for multiplication. They have goals for multiplying within a period of months and years or numbers of participants.

The forming center of this model is the commitment to the presence of God and a combination of life lived in the context of a small group of people who are one's church, while also attending a larger group for collective teaching and prayer. One strength of

⁴³ Khong, *Apostolic Cell Church*, 31.

this model is that it highlights the value of the familial nature of the church as the primary value and the large teaching spaces to an important, yet secondary role.

House Model

Wolfgang Simson provided a timely piece to a conversation between those interested in small group models. He provided thirteen reasons why the house churches are a preferred solution to cell churches. One of the points of discussion Simson argues is that cell churches are pragmatically evangelistic, while house churches are apostolic and prophetic.⁴⁴

Many proponents of the house church model attempt to appropriate the Ephesians 4:11 roles—especially that of apostle and prophet—within their movements. One such leader is Larry Kreider who is the founder of Dove Christian Fellowship International. Kreider is not antagonistic toward other models of churches stating,

... it is not a particular model of church that motivates us, but what the Spirit of God does in people's lives when they discover the New Testament principles of doing Church in small communities. It is those principles that form the engine that powers the house-church model, not the model itself.⁴⁵

In an article in 2011 Kreider explained, “Many believers are meeting from house to house in small groups throughout the world because the Lord is restoring this sense of family to the body of Christ. Christians are again beginning to re-live the book of Acts.”⁴⁶ Many who are experiencing the signs and wonders described in Acts are excited to

⁴⁴ Wolfgang Simson, *Houses That Change the World* (Waynesboro, GA: Authentic, 2001), 130-155.

⁴⁵ Kreider, *Starting a House Church*, 6-7.

⁴⁶ Larry Kreider, “There's a New Church Emerging,” Dove International, 2011, accessed May 27, 2014, <http://www.dcfi.org/resources/articles/there%E2%80%99s-a-new-church-emerging>.

freshly realize that the relationship with God described in the Bible is available to them. Those who are exploring house church expressions are pursuing the fullest experience of the Bible. The familial realities of the New Testament describe the nature of the church and a blessing of the gospel.

Those who have pioneered and persevered in relearning how to be family and practice their faith in family environment through house church expression are giving a great gift to the North American church. Yet, for many North Americans, the attempt still lacks imagination and energy—and, most of all, repentance—as they limit their thinking of church to their gatherings. The last movement this review will assess attempts to incorporate the sense of daily interaction within a fragmented culture.

New Monasticism

The phenomenon of intentional living communities is not a new idea, but it is foreign to the North American suburban reality. Shane Claiborne and Jonathan Wilson-Hartgrove are contemporary advocates for the New Monastic way of life that advocates intentional living communities.⁴⁷ Their primary purpose is to be radical followers of Jesus. They base much of their practice on their perception of Jesus' way of life and teaching, especially from the Sermon on the Mount (Matthew 5-7). They are defenders of daily community and communal sharing. They also advocate for the poor and oppressed.

David Janzen states,

Our working definition of intentional Christian community is a group of people deliberately sharing life in order to follow more closely the teachings and

⁴⁷ Shane Claiborne, *The Irresistible Revolution: Living as an Ordinary Radical* (Grand Rapids, MI: Zondervan, 2006); Jonathan Wilson-Hartgrove, *New Monasticism: What It Has to Say to Today's Church* (Grand Rapids, MI: Brazos Press, 2008).

practices of Jesus with his disciples. The more essential dimensions of life that are shared—such as daily prayer and worship, possessions, life decisions, living in proximity, friendships, common work or ministry, meals, care for children and elderly—the more intentional is the community.⁴⁸

Janzen argues for different types of communities such as “accidental communities” which describes most city blocks, “traditional communities” such as third-world villages, and lastly, he differentiates between “thick” and “thin” communities. Thin communities represent those who see each other twice a week at a recreation center versus thick communities who share life and possessions with one another daily.⁴⁹

They consider themselves Spirit-led and Spirit-filled. In their writings, they do not emphasize traditional church language concerning gifts. They do not often speak of apostles or prophets. They pray for God to move and believe in miracles, but it is not a primary pursuit. Righteous living is the greater pursuit, which guides their language.

The way of multiplication is often through apprenticeship and natural sending. The apprenticeship is intentional. The passionate pursuit of living radically for Jesus is aggressive, yet the church language is more passive. The realities of who they understand themselves to be as Jesus’ people equips them in understanding that they are the church in a deep way. Yet, the language of church planting and issues of many traditional churches are used less in their common vernacular. Impartation occurs in daily life activity within the community.

Their sense of development occurs within families who are committed to other families in a daily way. All developmental needs are addressed for those of all ages in the

⁴⁸ David Janzen, *The Intentional Christian Community Handbook: For Idealists, Hypocrites, and Wannabe Disciples of Jesus* (Brewster, MA: Paraclete Press, 2013), 12.

⁴⁹ Janzen, *Intentional Christian Community*, 12-13.

course of daily interaction and springing from their devotion to God.⁵⁰ Generational blessing is pursued for their children, not toward achievement in a consumerist paradigm, but rather in a relational paradigm of honor for others.

Conclusion

This review assessed varying models that have provided influence within North American Christian culture. The specific assessments are twofold. First, how do these movements posture toward the Holy Spirit and honor the roles of apostle and prophet? Second, how do these movements honor the familial dynamic of the nature of the community? The models discussed were not specifically promoted nor rejected.

The values articulated in this survey are not model specific. The values that this project promotes include a healthy functioning role of apostles and prophets who equip the community toward an apostolic and a prophetic function and identity. This means they will honor the headship and presence of the living God to lead his people forward. Further, it will do so with regard for the relational nature of the gospel and the community in its familial identity. It promotes forms of organization, which enable a healthy family dynamic among the people. It promotes the priority of gatherings that can accommodate relational value and interaction. It holds teaching opportunities in high regard. It reframes teaching primarily toward apprenticeship in father-son learning. The importance for teaching through lecture become secondary to apprenticeship. Teaching crowds is still valuable, especially to the degree that the message can be demonstrated.

⁵⁰ Shane Claiborne and Jonathan Wilson-Hartgrove, *Common Prayer: A Liturgy for Ordinary Radicals*, (Grand Rapids, MI: Zondervan, 2012). Claiborne and Wilson-Hartgrove provide a monastic liturgical style for prayer and devotions in Bible reading.

Families will be equipped to experience God as a primary expression of what it is to be church. They will worship God in their homes and prioritize life among other believers. They will live in and from the presence of God. The apostolic, prophetic, and pastoral leaders will prioritize and legitimize households as expressions of church while promoting their sense of belonging to a greater community of God. Generational blessing will be anticipated and all ages will be valued and equipped in daily family routines.

CHAPTER SIX

PROJECT ANALYSIS

Hypothesis

This project proposes that God is creating an eternal family and that part of the gospel is that the wholeness of the kingdom of heaven is available on earth now, even if it is not yet experienced in fullness. The believer is empowered to pursue the fullest sense of the kingdom of heaven on earth. Therefore, the first manifestation of this is in healthy family dynamic demonstrated within the organized community of believers. This often incorporates or finds expression in family units and sets of primary relationships who respond collectively to the invitation of God.

God has given it to apostles to carry the culture of heaven to people of peace in order to impart the culture of heaven among families and cities. This means these households and organized groups show a measurable difference in the atmosphere of love, joy, and peace as these are characteristics of the culture of heaven. A mixed methods approach was used to assess how and to what degree the culture of heaven was imparted among the families who participated in this project. In order to see this impartation, apostolic practices were implemented within family systems.

The hypothesis proposed by this project is that family units who are equipped in and apply apostolic practices will see an increase in their ability to impart those practices to other family units. This is a non-directional hypothesis. This means it carries an

expectation toward what will happen without being able to define these expectations with specific predictions.

Apostolic practices in this project are derived from a definition of sentness. Apostles are men and women who are sent by God and their apostolic identity is completely defined by their relationship to the sender and the sender's purposes. In this case, God is the sender. Therefore, the practices revolve around abilities in listening to God for the purposes of creating a culture of the sender. The culture of the sender is a family culture. Ultimately, this project sought to place the family system as the goal of apostolic ministry and practice.

Mixed Methods Design in Case Study Research

This project used a mixed methods strategy that incorporated case studies and survey research. Case studies aid researchers in the exploration of practices, procedures, and developments occurring among individuals and communities within the bounds of specific times and contexts. The case studies are critical in showing how people interact with designed practices within the rhythms of daily life. They are descriptive of what actually happens. The surveys support the qualitative approach by providing quantifiable descriptions of tendencies, perceptions, and feelings that occurred through the process of implementation.

The Role of the Researcher

I worked closely with the participants as an instructor and guide through the process of learning new and counter-cultural practices. My goal was to create a safe

learning environment in which participants were fully equipped to discover, own, and multiply practices among other family-like contexts. I am an involved leader in the lives of the participants in both house churches and traditional church settings. The project implementation took place in the context of the participants' houses primarily in Brighton, Colorado, but also included families from the greater Denver Metropolitan area. The intimate knowledge between the participants and me bore impact toward the received and interpreted data. Aliases were used for all participants in this presentation.

Project Overview

Married couples were invited to participate with their families in twelve weeks of training. The training required that they attend a weekly gathering for six weeks in which they learned together with their families and the other participants. In this training, they were given apostolic practices that were implemented in their households throughout each week. The following six weeks they were asked to find six more families and repeat the process with me. The goal was to observe what these families would be able to impart from one family to another. Additionally, the project sought to assess changes that these practices brought within each family. The project attempted to measure these participants' perceptions of their own interactions with God, their ability to impart the kingdom, and the fruit of the Spirit (Galatians 5:22-23) within their homes.

The goal was to have six families participate. Several families declined due to busyness or only one member of the marriage being willing. None of the families declined by the admission that they were not interested. Ultimately, seven couples committed to participate. Five of these couples are members of a one year old church

plant in Denver, Colorado. The other two families are a part of a house church in Brighton, Colorado and these two families intended to work together in leading the second round. Six of these families had a close relationship with me through shared church and ministry life. The one additional couple came from the new church.

The project incorporated three strategies of data collection in order to triangulate the data. These strategies were a series of pre- and post-tests (Appendix A) facilitated at the beginning, middle, and end of the twelve weeks. The pre-test was conducted during the first gathering among the seven families who will be referred to as primary participants. The first post-test was given during the transition from the first six-week training to the multiplication toward the second six-week training. The second post-test was given at the last gathering of each successful group. The participants were asked to keep a journal in which they submitted three entries each week. The journal was descriptive of what happened as they engaged their daily homework. Lastly, a focus group discussion was created to assess how the process impacted the primary participants who completed the second six-week training.

The primary participants were asked to invite six families to join them in a six-week training. They would repeat the teaching that they experienced with me among these secondary participants. The secondary participants were also given a pre- and post-test (Appendix B) in order to evaluate what was imparted to them in the process and how it impacted their families.

I carefully designed these strategic questions and methods for data collection in order to evaluate what happened as the participants engaged the project. First, the methods sought information concerning that which was imparted to the families by the

instructor. Secondly, the methods asked what was imparted by the primary participants to the secondary participants. Finally, the qualitative aspects of this study were implemented in order to flesh out that which was being reported through quantitative methods.

The tests facilitated between both the primary and secondary participants were conducted to assess impartation ability. Three topics were provided as a frame for this testing. First, the tests assessed aspects of the participant's individual relationship with God. Secondly, the tests assessed aspects of the participant's perceptions of their children's shared kingdom values. Lastly, the tests assessed aspects of the participant's perception of their household.

The six-week training event (Appendix C) was facilitated with a designed curriculum and assignment workflow. Six topics were chosen for teaching. These six topics were Jesus' way of listening to God as a model for apostolic ministry, the household as the immediate aim of apostolic ministry, the gospel as an invitation to the family of God, grace as an extension of God's joyful presence, family government in mutual submission, and prayer as the context for spontaneous mission. Corresponding assignments were given to these topics. These assignments were listening to God, taking authority in one's home to establish the culture of heaven, listening to one another on a heart level, prophetic listening for one's spouse, mutual submission through entrustment of one's mission, and praying apostolic prayers.

In addition to the project implementation facilitated within the case study, a survey was distributed among apostolic couples in successful ministries around the world. The survey was designed to understand these leaders' perceptions. The survey addressed the leaders' perceptions of apostolic ministry and their families, to compare

core values and practices of family life among these leaders, and lastly to assess their perceptions as to whether they believe success in Spirit-led ministry is dependent on stewardship of one's family relationships.

The assessment of the apostolic survey data (Appendix D, E, and F) supports this project significantly as a supplement and aid to the data. The survey provides a lens for which this project data among the primary and secondary participants is presented. The surveys show that apostolic leaders unanimously believe that how they have stewarded family relationships bears on what God has entrusted to them in their ministry assignments. The majority of these leaders consider their family in conjunction with a strong group ethic. The practices that these leaders promote in their families are in line with those that are promoted in this project.

Family Profiles

This projection of data analysis highlights three families who completed all twelve weeks of the project. These families have all been a part of house churches I have started this past year. Each of them transitioned into house church leadership for the first time during the course of this project. Their stories are told to put flesh on the project. In addition, data is provided from the other primary and secondary participants.

The first couple is Guy and Barb Trainor.¹ Guy and Barb are fifty years old. They recently celebrated their thirtieth anniversary. They have four boys between sixteen and twenty-three years old. They have both been Christians since their teens. Guy holds a

¹ None of the participant's actual names were used in this report. All names provided in this description are fictitious aliases. This is to protect the identity of each participant.

bachelor's degree and works as a Physical Education teacher at a local middle school. Barb has an associate's degree and works at a local wholesale distribution center. Guy believes he was called by God to participate in this study. In addition, he wanted to walk closely with the facilitator.

Charlie and Lisa are in their mid-thirties and have two young children between the ages of two and four. They have been married for nearly five years. They have both been Christians for over twenty years. They both hold bachelor's degrees. Charlie is a project manager for a home building company. Lisa is a pharmaceutical sales representative. They have little experience in ministry. They have both led others to follow Christ, but have limited experience in leadership roles.

Glen and Mariah Ryan are in their mid-thirties. They have been married for one year. Mariah has been a Christian for over twenty years and Glen has been a Christian for over ten years. They both grew up in a Catholic tradition. Mariah has her master's degree and works as a music teacher at a charter school. Glen has a high school diploma. He has spent much of his adult life as a pump mechanic in the oil field. In order to take a break from the oil field culture, he is currently working in a Christian bookstore. He has just started a bachelor's degree geared toward youth ministry. He has a four-year-old daughter from a previous marriage.

Of these couples, each of them stated that they desired to join the project because they believed it would bless them and their families. Five of the six, all stated that they desired to walk closely with me. Among the primary participants, the test data shows that the greatest decision to participate was determined by each participant's desire to see blessing within each family. Secondly, 50% of the participants indicated that they were

participating to walk closely with me. Only one stated that they believed they were called by God.

Please indicate reasons for participating in this case study (check all that apply):

Called specifically by the Lord _____

Believe the topic will bless you and your family _____

Desire to walk closely with the facilitator _____

Don't know _____

Other (please explain) __ Father's timing __ _____

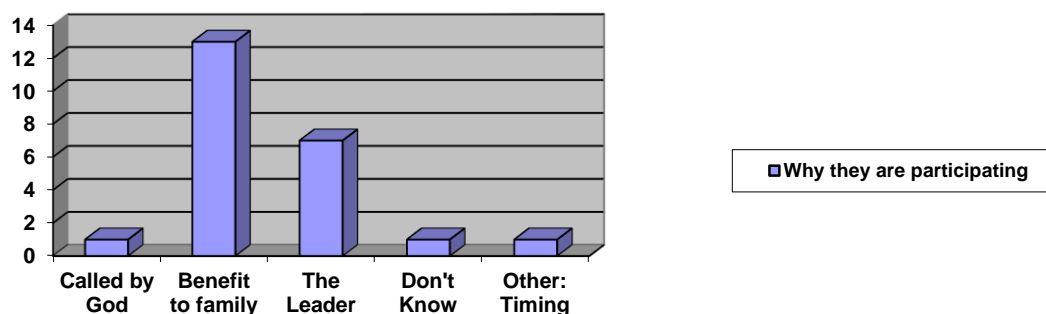


Chart G.1 Primary Participants' Reasons for Participating

This may be an indicator of how people receive apostles and what one is able to impart. Families are hungry for a blessing and are willing to make choices for that which brings wholeness in their relational system. Of those that said they desired to walk closely with me, these were the only ones who successfully completed the full twelve weeks of the project. Guy was the only one to indicate that he believed he was called by God to participate. I perceive Guy to be the most definitive representative of a “son of peace” (Luke 10:6) of those participating in this project.

Of all the participants represented only one couple are in professional ministry. Shannon and Penny Bills recently started a church. Shannon is a pastoral leader with a heart for evangelism. The other s show a variety of experience in Christian ministry.

I have led or taught in ministry.	Yes_____	No_____
I have successfully started a ministry.	Yes_____	No_____
I have successfully multiplied a ministry.	Yes_____	No_____
I have led someone to follow Jesus Christ.	Yes_____	No_____

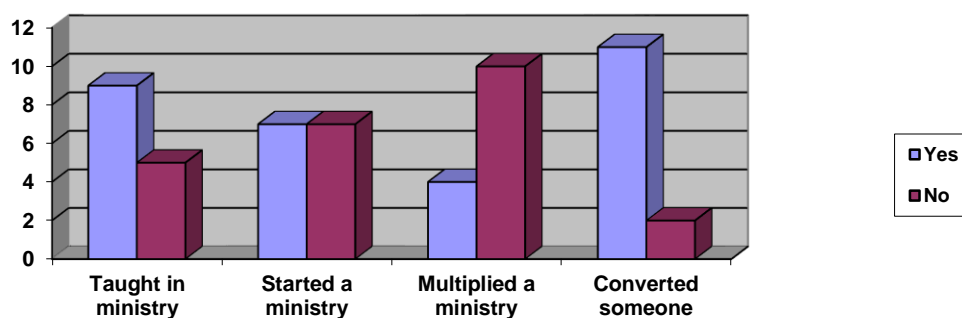


Chart G.2 Primary Participants' Ministry Experience

Eleven of the participants have led another to follow Jesus Christ, Nine have taught in ministry, seven have started a ministry, and four have multiplied a ministry. These participants have demonstrated a commitment to God and influence among others. They were invited to participate based on this observation. Yet, most are not seasoned leaders. Half of these indicate a pioneering spirit as they have previously participated in starting a ministry. Most have not led in ministry in a way that showed multiplying fruitfulness.

Guy and Barb are the oldest participants in the group. The rest of the couples are in their thirties, with one female in her twenties. Eight of the participants indicated they have been Christians for over twenty years, five have been Christians between ten and twenty years, and one has been a Christian for less than ten years. Lastly, the group represents a mixture of education levels. Six have post-graduate degrees, six have bachelor's degrees, one has an associate's degree, and one holds a high school diploma.

Kingdom Microcosms

The participants were asked how they perceived their households as a microcosm of something larger. The large majority believe that their families are an expression of church, an aim of God's affection, and a force for kingdom expansion.

These are significant statements of perception. When these values sink into the core DNA of a household, they have the power to release the members into greater intimacy with God and their communities. Yet, in terms of truly adopting the realities that come with these values, significant reframing is needed for Westerners.

1. Do you think of your household as an expression of the church?
2. Do you think of your household as an aim of the Father's affection?
3. Do you think of your household as a force for kingdom expansion in your city?

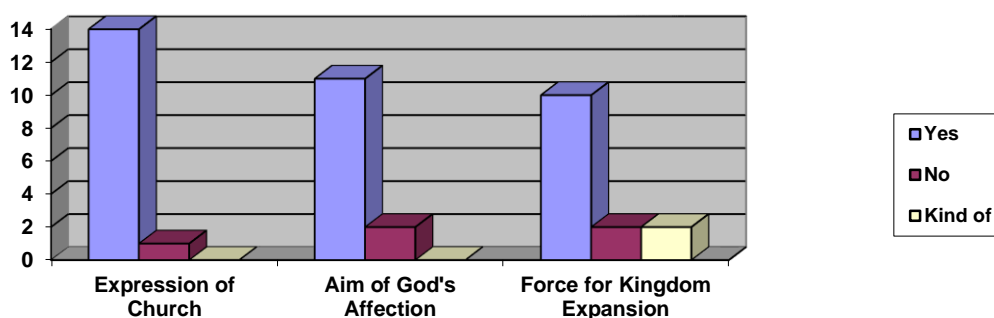


Chart G.3 Primary Participants' Perception of Household

Group Profiles

When the Keys started their group, they sent out the Trainor family and two others for the purposes of the study. They maintained one other family and a single man and incorporated another family. These families had two children between them both under one year old and one family was pregnant.

The Trainors multiplied out of their original house church to start a new group for the second six weeks of the study. The new group consisted of three other families.

Collectively, the group had twelve children between the ages of four and twenty-three.

The Ryans conducted the six-week training among their house church. This house church consisted of two other families and a single woman. These families have three other children ranging from one to five years old.

One group started immediately. Three groups took a week off before starting as this was the week of spring break. Two of those groups were the result of a house church that multiplied for the purposes of the project. None of these participants were able to find six other families to participate with them.

The three other couples did not complete the project. One couple struggled to find a sense of the right people and right time to start. Two couples joined with an intention from the beginning that instead of facilitating a six-week training they would facilitate a weekend training. Their schedules were too busy. They scheduled two different weekends and both were cancelled as they struggled to find committed participants.

I was only able to attend one gathering of the group that started immediately. I was at all of the gatherings except for one for the other groups. I presented the leaders an overview of what I had used to equip them through the first six weeks. The group leaders were very conscientious to follow what was done previously. In that, I let them lead and provided assistance as I determined it would bless them as leaders.

The Codes

Coded data was determined based on the pre- and post-tests, the focus groups, and the journals. They were designed to measure the ability of families to impart apostolic practices to other families. The coded categories discerned from the research are intimacy with God, listening to God, in the household as it is in heaven, fruit of the Spirit (Galatians 5:22-23), praying parents, and empowered children.

Pre- and Post-Test Data A

The term “economy” comes from the Greek word *oikonomia*. This is a pairing of the words *oikos* meaning “house” and *nomos* meaning “law.” Love is a rich term describing a choice and a generosity in giving and receiving and in knowing and being known. The household of God is governed according to an economy of love. It is a rule of life characterized by safe and free acts of giving and receiving between members. These members relate to one another and to God with nothing hidden. This is the reality of heaven and the goal of the household on earth. This is a goal of the economy of love and grace which apostles live from in relation to God. Heaven on earth is a goal that apostles impart to families and cities.

The following is an assessment of the data collected from this project. In assessing the hypothesis of this study the codes of intimacy with God, listening to God, the fruit of the Spirit (Galatians 5:22-23), praying parents, and empowered children are addressed. In addressing the coded data, I hope to frame all of this under the umbrella of a developing economy of love among these families as it is in heaven. This economy is

descriptive of love between God as Father and his children and among people within their biological and spiritual families.

Intimacy with God

One of the defining qualities that determines whether something is apostolic is its relationship to the sender. Therefore, the first and foundational coded set of data is that of intimacy with God as sender. The participants were asked to share their perception of their awareness of the presence of God in daily life.

The Trainors, Keys, and Ryans have grown significantly in their relationships with God in the past year. They all believe they are consistently aware of God's presence in their daily lives. They are not alone. The participants in this project generally consider themselves aware of the presence of God. The primary participants showed an overall confidence boost in their awareness as they indicated that through the course of the project they moved from some awareness to usual awareness.

I am aware of the presence of God wherever I am
Not At All ____ Some ____ Usually ____

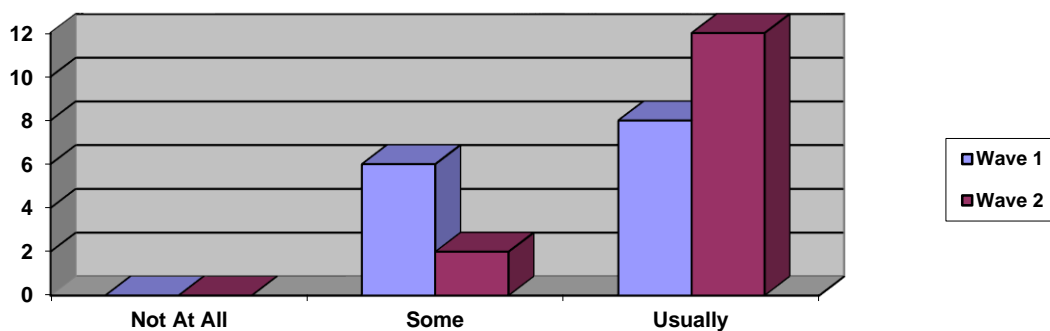


Chart G.4 Primary Participants' Awareness of God

Secondary participants showed less confidence in their usual awareness. This awareness question does not necessarily mean that they are hearing God speak, but that they consider themselves conscious of God in their daily life routines.

I am aware of the presence of God wherever I am
Not At All ____ Some ____ Usually ____

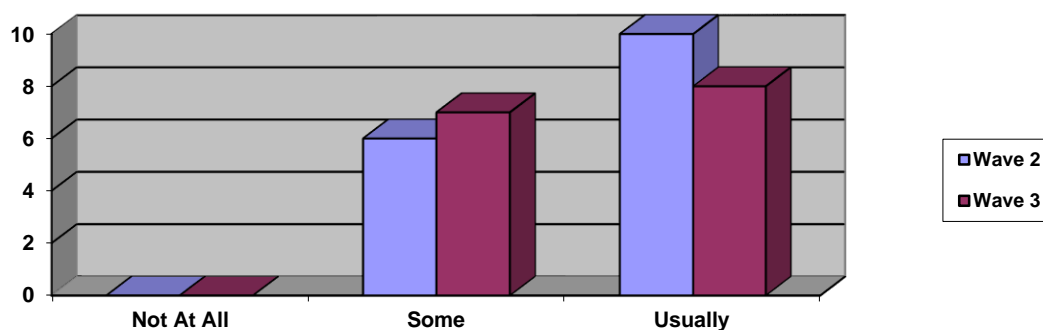


Chart G.5 Secondary Participants' Awareness of God

Listening to God

Listening to God is one of the most central apostolic practices. The one sent must be able to hear the voice and heart of the sender. Therefore, the first assessment to how these family units impart practices from one to another revolves around the practice of listening to God.

The participants were asked to listen to God daily in order that they would hear God speak on a variety of topics. A significant question to this project concerned what the participants heard from God in intentional listening. The participants indicated a general increase in their time spent in listening prayer (Appendix G.6). Prior to the start of this project only three of eight participants indicated that they listened to God for longer than fifteen minutes per day. By the end of the first six weeks, and again at the end of the project, five of the eight participants spent over fifteen minutes per day listening.

In the past month I took time _____ daily to converse with God with the purpose of hearing Him speak to me.

___ 0-15 minutes ___ 15-45 minutes ___ 1-2 hours ___ 2 + hours

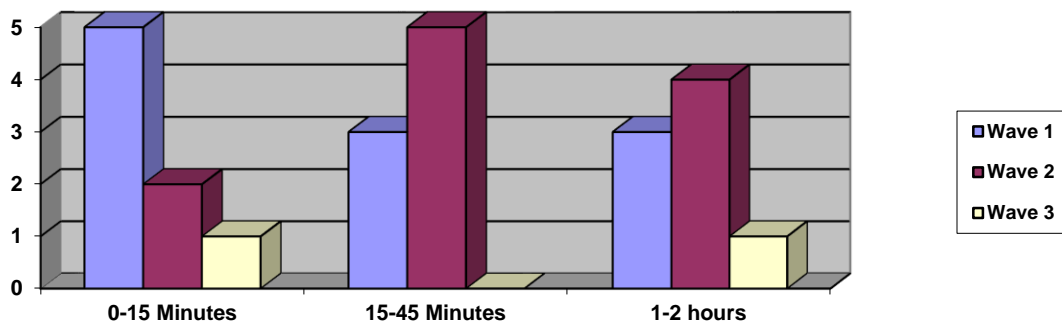


Chart G.6 Primary Participants' Listening Prayer

Prior to starting the first six weeks, the participants were asked to identify that which they believed God was speaking to them about the most in the previous month. Several reported that God talked to them specifically about trust. In speaking about trust, they referenced God's control, peace, doubt, and solutions to problems. Two participants specifically indicated identity topics. One referred to how God constantly reminds her that God loves her. Another keeps hearing a word about himself connected to a kinked water hose. Two participants believed God was telling them to let go of their attachments to the physical world. Others presented that they were being encouraged in varying values and behaviors such as love, grace, submission, honesty, pursuit of God as a worshipper, and learning to live daily.

At the end of the first six-week training, participants reported again concerning what they believed God primarily spoke to them about. This time four participants reported that God spoke to them about trust. The terms they provided dealt with peace, doubt, restoration, and rest in God's presence. One participant heard about kingdom connections in comparison to worldly connections. Three heard specific identity

statements. One heard God speak of how much God loves her and how much God wants her to pursue God. Another heard God say it is okay for him to be aggravated in his circumstances. Another heard about areas of healing in her life. The majority of participants heard about values and behaviors. Among those listed were compassion, peace, persistence, joy, abundance, God's character, God's word, and leadership.

The primary participants in their final testing reported primarily words of trust in God. One woman continued to hear about how God would bring restoration in her life. Another heard about contentment. One believes God told him to "stay the course" and to "keep seeking." Two of these participants reported that God primarily talked to them about their identity. These two leaders received affirmations of who they are and where they are currently located. One states, "I am right where God wants me." The other submitted, "Who you are is who I want you to be." Finally, participants were encouraged in Godly values. One was encouraged to show love. Another was being instructed toward a successful and prosperous life.

At the beginning of the project, Glen reported that he listened to God for less than fifteen minutes a day and that God primarily spoke to him about being honest. After the first six weeks, he reported an increase in his listening time from fifteen to forty-five minutes a day. He notes that God primarily talked to him about being confident in God's word and as a spiritual leader. Mariah showed a different pattern. When the project began, she spent fifteen to forty-five minutes a day listening to God. God spoke to her about trusting and living her life each day. Yet, after the first six weeks, she had decreased her listening time to less than fifteen minutes per day. God continued to assure her that everything would be okay and that God would bring restoration in her life.

Charlie listened to God less than fifteen minutes a day. He believes God has been talking to him about submission and persistence. When the study first began, Lisa reported that she was spending one to two hours a day listening to God. God predominantly talked to her about how much she was loved. After the first six weeks of the study, she reported that she was only spending fifteen to forty-five minutes a day listening to God. She continued to hear God speak of God's love for her. In addition, she felt affirmed that God wanted her to be intentional in her commitment to prayer and aligning her desires with God's desires.

At the beginning of this project, the Trainors both stated that they spent less than fifteen minutes each day listening to God. Barb notes that by the end of the first six weeks she was listening to God between fifteen and forty-five minutes a day. She was consistently hearing God challenge her doubt. Guy was initially hearing God speak to him about grace. As he continued to listen to God, God started to wake his compassion for others.

The participants gave report that they believe God speaks to them. They further provided their sense of what God had been saying. As a collective, they demonstrated an overall increase in their time spent listening to God.

In The Household As It Is In Heaven

Apostles carry with them the authority and ability to establish the culture of the sending kingdom. Therefore, the second apostolic practice builds from the first. As the participants learned to hear God's voice, they further learned to operate from the

authority of God's voice. The families were assessed as to how they exercised the authority of heaven in establishing the culture of heaven within their homes.

The primary participants were asked a series of questions regarding expectations and realities of how they perceive the kingdom of God coming within their households.

They were asked an initial question:

If God answered this prayer in your life, "Father, your kingdom come in my house as it is in heaven," what are three things that would happen that you would know this prayer was answered?

The participants provided answers to this in anticipation of what would come during the course of the project. They listed varying topics such as that which pertains to their relationships to God, to their family's well-being, to their marriages, to parenting, and to community impact. After both the end of the first and second six-week teaching, they were asked a follow up question:

Can you list three ways you have recognized God's kingdom come to your house as it is in heaven in the past month?

In anticipation of how God's kingdom might come in their home, the Ryans made guesses as to what it would look like. They believed God's kingdom coming would bring two specific things: willingness to change and renewed love. They perceived the love and presence of Jesus would become tangible in their home. Further, they believed they would grow spiritually and demonstrate openness and honesty to one another. They also believed they would be in Scripture together as a family more often.

After the first six weeks, they believed they could see the kingdom come in their house in the way that Jesus was becoming the center of their house. They perceived that they were more in tune with each other in their marriage. They could hear the Spirit more clearly and with confirmation. They were seeing more spiritual attack and what they

called “mini-miracles” in relation to their prayers. Mariah specifically mentioned how she saw Glen’s heart changing.

In anticipating what might happen if God’s kingdom came in their house as it is in heaven, the Keys posed no more addictions, no more worries about material things, and that they would be more inclined to spend time in Scripture. After the first six weeks of the study, they reported that the kingdom had come through specific answered prayers. Further, they saw the kingdom come through authority over sickness, in their ability to hear his voice in making decisions, in the way they feel God’s presence and peace, and lastly, in how they teach and disciple their children.

When the Trainors joined this study, they expected an increase in love, joy, and peace in their home. Further, they anticipated that they would grow in their ability to communicate to one another and that they would see an increase in time spent with one another. Lastly, they also hoped to see their sons’ sibling relationships would grow. Upon completing the first six-week training, they reported that they did see an increase in love, joy, and peace in their home. Further, they reported that they grew in their ability to listen to one another as well as their ability to submit to one another. Barb noted that she appreciated being able to see her husband’s identity in Christ with greater clarity.

The collection of primary participants answered the two questions. In anticipating what would happen if the kingdom came into their households, the participants specifically listed five of the fruit of the Spirit as characteristics of their homes. They believed they would spend time reading Scripture, that they would grow spiritually, and that they would see extended family coming to know God. They expected that they would see physical healing, relief from anxiety, freedom from addictions and less worry

about material things. They would see greater clarity on where God was directing them and that they would experience prosperity in their hearts. Further, they expected wholeness in their marriages in the way they prayed together, believed the best in each other, extended grace, and communicated with one another.

Six weeks later, the participants reported that they had experienced five specific fruit of the Spirit in their households. They listed increased unity in their marriages. They were fighting on behalf of one another and they were submitting to one another in love. They were listening to each other and seeing transformation in their spouses. They were united in teaching and discipling their children. They were listening to God on behalf of one another and spending significant time in prayer together. They believe this played a significant role in how they were beginning to see one another.

Many answered prayers were reported which gave them a greater sense that they were growing closer in their awareness of God's presence. Some mentioned that they felt tangible peace in their bodies and in the atmosphere of their homes. Some reported experiencing more spiritual attacks as a confirmation that they were growing in their authority over sickness and spiritual strongholds.

The participants were worshiping more, praying more, and reading Scripture more, among other disciplines such as intentional thankfulness. These were spontaneous results of practices of listening to God. The consensus was that they believed they were more in tune with the Holy Spirit. This brought significant differences to the way they make decisions. One couple reported that occupational dreams were being activated in the process of engaging the practices given during the six-week training.

The participants who completed the second six-week teaching continued to report a significant character of love and peace. This is consistent with what the participants desired and experienced throughout the process. The authority they found in prayer continued and deepened as they saw results of healing over sickness, injury, sleeping routines, among others. The participants noted the instincts that their children were demonstrating in prayer as a first response to injury.

Relational growth in marriages and relationships with God was central to the project and did not produce a disappointing result. These families report significant growth in their marriages and their experience with the living God. Beyond this, the participants noted a greater sense of community growing around them.

Journal Data

It is fitting to place the analyzed journal data within the pre- and post-test data results. The journal data builds on these codes of intimacy with God, listening to God, and an ability to take authority in shaping a culture in their households as it is in heaven as they speak to these topics. The journals build to a description of what was happening from one home to another.

Listening to God

Thirteen of the fourteen participants provided journal entries. Forty-one entries were provided after the first week of training. The assignment given during the first week was to practice listening to God and then do what God said. Thirty-five different experiences of hearing God were reported within these entries. The participants reported

hearing God in varying forms. These forms included impressions in their minds in the form of words, images, timely Scriptures, as well as timely words spoken by others.

The participants told their stories of how they listened and what happened in the process. Far outweighing all topics was God's desire for them in their relationship to him. They told stories of how God asked them to trust him, release control, listen to him, to abide in him. They heard that God desires intimacy with them, that he cares about them, and that he is present to them in all aspects of their lives. Closely related and overlapping the conversations concerning their relationships with God, the participants spoke of how God talked to them about their identities. Much of their identity conversations were rooted in who God is and who they are together with God. They spoke of empowerment and authority. They spoke of affirmations that they belong to God. Guy heard God say, "You are beautiful." Mariah heard the word "scholar" for her husband Glen.

They also believed God was speaking to them about their relationships to others. They spoke of unity and unconditional love within relationships. They heard God's direction of praying for spouses, being generous to one another, praying for children, and helping friends. These are among many types of things heard through the course of the journal assignments. The practice of listening to God founded all of the other practices.

These times of hearing God evoked very positive emotions and beliefs within the participants. Among the things produced within them were that they felt loved, blessed, taken care of, purposeful, sorry, thankful, reassured, comforted, excited, affirmed, hopeful, awe, mighty, joy, glad, peaceful, clarity, conviction, and guilt. Lisa told a story in which she transitioned from significant disappointment to feeling empowered, mighty, excited, and motivated. She wrote, "I sat to write this thinking, wow, I am not hearing

God at all the last few days. I am tired. I am cranky. I have been disappointed and this process just started. I am being attacked!” When she felt like she heard God she transitioned saying, “I felt so empowered. So mighty for God. Not that I heard how I was going to be mighty. Or why God was calling me. But my mood shifted, I felt excited and had a sense of organization to what I needed to be doing.”

As many of the journal entries demonstrated a belief that the participants were hearing something from God, entries were also submitted showing a struggle in the process. Six entries were given that said the participant heard nothing. Five other entries specifically acknowledged distractions. Feelings of anxiety, frustration, and temptation to abandon the practice were mentioned. Libby wrote, “Have a difficult time quieting my mind with all of the distractions of life and the room.” Mark stated, “Felt like I needed to remind myself of staying open to the experience.” Mariah reflected, “As I think about today, Valentine's Day and my expectations Lord my heart is troubled.” She also wrote in another entry,

I have been sick all week Lord. It takes every ounce of me just to sit up my sinuses have been hurting. When having our quiet time tonight I didn't really hear from You because my mind was tired and also filled with all the things I had to do the next day since I missed work. When having quiet time I was too distracted to hear you Lord I am sorry! Please help us get better over here Lord.

Although distractions were mentioned, the overall feel of the group as they started the listening journey is more in line with Adrienne's comment, “When listening to God after last Sundays group I felt such an excitement and I feel like God wanted me to write, so I began, not knowing what was going to come out.” Barb felt affirming words in the midst of her distractions writing from God's perspective, “I have created the distractions . . . they are your chance to make a difference. Barb, everything that you have

seen as a distraction is a distraction from me. Wind, leaves, trees, planes, birds, but most of all people. Embrace the distractions.” Guy heard a word, felt insecure, and ultimately found confirmation of what he heard at his house church gathering. He said, “I have been breathing life in you, in turn, you will breathe life into others. I was really struggling hearing from God, frustrated. Not sure if it was him. Confirmed at home church.”

Phil submitted three succinct entries that demonstrate the simplicity of the process. First he wrote, “We were praying in silent time then listening. I felt God say, ‘I am your security. Give me your plans for the future and let me do what I want with them. My plans are better than yours.’ I felt clarity and conviction about my lack of ability to know what the future holds.” The next day he wrote, “Shelly and I prayed then listened. The thought that came to me was that God desires greater intimacy and priority in my life. I felt some guilt that other things often take priority in my life.” Lastly, he shared, “During prayer and listening time, I felt God was saying, ‘Press into me more, and I will move more in your life.’ I felt peace knowing that God is always there for me.”

Chad saw graphic imagery, which was not as common among the participants. He described his experience,

Today we were praying and listening and I felt like Father revealed the third lion to me. In my vision I saw the lion and had confidence to approach it, it opened its mouth wide to roar and devour me. Instead of retreating I stepped in closer to the lion and as he went to devour me I stuck my whole arm in its mouth and reached all the way back to the back of its throat, grabbing its esophagus and vocal chords. This paralyzed the lion from biting me and I then ripped them out killing the lion. I had the vocal chords and esophagus in my hand in control of the lion’s voice and life. I feel like Father was saying the third lion was the power of words—and that HE has already defined me and no word or accusation will come over me and that through Him I have power over those words and can stand strong in my identity in Him.

Lisa told a meaningful story about a word she received saying,

In my time with the Lord, I was hearing the word ignite or illuminate. A year ago, I would not have known what someone was talking about when they said they got words, or heard the voice of God. I would have been able to tell you, I feel God on runs, I see him in the Mountains, I know he loves me. But a relationship, an intimacy that cannot be known in my heart for anyone but our Heavenly Father?! That was a foreign concept. I was sharing this fact with my father-in-law on the phone today. He asked me how Charlie and I were doing. I told him we were starting this project. That I felt like finally the Lord was telling me Charlie was going to hear him, to listen, to acknowledge that he has not been fully walking with Christ. He was silent for a second, and he told me, I see a candle being lit, a spark for God, this is going to ignite you and Charlie into a new place! I felt so affirmed. Again, so loved! So hopeful. For this project, for my husband, for being mighty!

These stories illustrate varying experiences of participants who are hearing God in a way that brings breakthrough to their previous experiences. A foundational element of apostolic ministry and church life is revelation of the voice of God. Therefore, it is the foundational practice given to these participants. Each consecutive weekly assignment built on these couples listening to God together.

Kingdom Come

In order to take the next step in apostolic practices, the couples were invited to consider the culture of their homes in comparison to the culture of heaven. They were to listen to God and start cleaning their houses by taking authority according to what they sensed God was saying. The following are stories from their experiences.

Adrienne submitted entries reflecting victory in prayer. She submitted, “This week there has been pretty heavy and dark things going on with our family and I feel like during our prayer time together we were able to see it and pray a protection over us for it. I felt an overwhelming peace in the middle of chaos.” Again, she and Chad prayed the

following day, “As we commanded the spirit of anxiety to leave, I felt a peace and warmth come upon me. I thought it was incredible how dark spirits are under our control and have to leave in the name of Jesus. . . . I feel like this was a huge win in the battle for peace in our home.”

Mariah tells a different story in which they were not fighting spirits, but were learning to yield to God’s voice, “We both like to go and go and take charge. Waiting on God and listening and being in tune with him is a little different for us. While we both hear God and know and see and feel that he is always with us, it is different to let him set the pace. He was always in charge, but now he sets the pace and direction. I was able to pray more this week and watch less TV. It was nice to be still.” In another entry, she commented, “While going through the process of listening and waiting today and this week I am surprised at how much peace and calmness I feel. In the past, this exercise of being still and letting God move first has stressed me out. I like to go, and if God says go this way or that I listen. But now I am just listening before I go.”

Guy illustrates how challenging the battle can be when he shared,

We were going through Hell for about a week. Satan did not want us to make progress in our marriage and strengthen the family unit. . . . Every time Barb and I would attempt to take authority over our family and home, we would get into a fight. This happened several times. That spirit of division would keep sneaking in to destroy us. I could definitely feel an evil presence in our home. We were under spiritual attack and at battle that whole time. We were fighting even to the point where Barb and I finally came together to pray these things out of our lives and home. I was very angry the entire time we were taking authority. Anger stuck with me for a while.

Mark was intentionally praying for the kingdom to come and discerned to pray for his workplace saying, “I was praying for a situation at work about the actions of an individual. Felt like God was telling me to pray for him and I did so. The next day the

person came to me and repented of his actions, asked for my forgiveness, and took steps towards repairing the relationship that had been broken.”

In this process, each participant recognized challenges in the process. This demonstrates the reality of the battle that is being engaged on the home front. The apostolic ministry is one that engages cities by reaching households because the family is foundational to the culture of heaven. Guy and Barb worked patiently in the midst of conflict and found restored strength. Guy reflected during a focus group conversation that in thirty years of marriage, they have never been closer or stronger than they are now having participated in this project. Barb’s significant takeaway in the Focus Group was that households in this culture are very broken and in significant need of attention.

Listening to One Another’s Hearts

The third assignment was geared toward husbands and wives listening to one another’s hearts. They were listening to God with one ear on their spouse and one ear to how God wanted them to pray in light of what they were hearing in the conversation. The inclusion of this practice among the apostolic practices was given in order to equip a culture of love reflected by one’s attentive presence to another. It is important that this start in one’s primary relationships. Sadly, this is a place of significant immaturity among North American culture.

Lisa gives sad reports that describe how painful it is when partners do not know how to engage and affirm one another’s hearts. She wrote vulnerably,

After house church tonight, where I felt like everyone spent a lot of time blessing our family unit, Charlie and I discussed an email he got from his boss. I failed the goal of this exercise miserably. I asked him about his feelings toward it, I validated his feelings, but then I proceeded to fix his feelings and justify the

actions of his boss and the corporate setting he was at odds with. He felt betrayed, didn't use those exact words, but I could sense his hurt. I did not agree with the actions of his boss in the email, but I basically told him to suck it up. He went to bed and never asked about my heart, which I could not have expected. I felt like I failed him. I repented to God about the way I handled the situation, but couldn't even ask my husband for forgiveness. I felt weak.

As she attempted the practice a second time, she reported,

After prodding, I was asked about my heart emotions. My heart felt sad, frustrated at the moment, joyful on so many levels, excited . . . so I concluded I was conflicted. I proceeded to give the background story behind these emotions. He did not validate anything I said, he did not ask any questions. I rolled over, cried, and went to sleep.

Lisa's story demonstrates the longing people have for connection with one another, especially connection between spouses. Healthy heart connection and communication is an important part of kingdom culture. It is a definitive expression of love and common union.

Mariah told a story of how sharing her heart brought hard feelings. Yet, in this story, she and Glen were able to work through to a place of hope. She wrote,

It began with him asking me if he could change anything. I said no he has been great but that I still live with fear that something will ruin everything and a lie or hurt will be discovered when I think we are walking one in the Lord. From there, deep pain and tears came out. My heart went from peace to pain in a small conversation. He was very sensitive to my needs and pain and just listened. I had no idea it was still that raw and deep. . . . Overall the conversation went well and we were both honest with our thoughts. His heart felt remorse and hope. He said he believes that God has our back and that it will all be okay and that he has truly changed. I am glad he seems to have enough hope for the both of us.

Adrienne told a story of how her husband nurtured her heart by effectively listening to her. She told,

One Morning this week, we had prayer time together. We have had some intense situations dealing with my Father, and that morning I was particularly effected by it. I thought this would be the perfect time to have a conversation. Chad did a wonderful job listening, and affirming my feelings. I felt like he was extremely loving and this made me want to dig deeper to find what I was really feeling

instead of getting defensive, like often times happen. He asked if anger may have had a part in it, and immediately that resonated with me. I was angry. Angry that the situation was effecting Chad so much, taking up so much of his time and emotion. We then prayed and I repented for the anger and I felt a peace come through and I was then more focused on how I could love Chad through this situation verses being upset by it.

Whereas, Lisa and Mariah experienced varying degrees of pain in the process, Adrienne demonstrates the benefit one who is mature in listening to another's heart. One who listens to and honors another's heart by remaining present to the other and to God, creates significant opportunities for healing and empowerment. The power of Chad's posture allowed Adrienne to come to the truth that God wanted to show her. She was then empowered to act from strength. Had Chad disregarded the opportunity to listen well or quickly solve the problem, Adrienne would have been robbed of the gift God offered her in the moment. This practice of practical love is necessary as it provides tangible expression to that which God initiates through his voice toward the building up of healthy and whole relationships.

Prophetic Listening For One Another

The fourth assignment was to listen to God for the purpose of speaking prophetically into the life of one's spouse. This was put in the context of an economy of grace. It is one of many manifestations of the spirit among the grace gifts. It is a significant part of the culture an apostle creates and leaves behind.

Mariah's most significant moment with God through the project was this story.

When first praying I got: Seek after me with all you have and I will show you the way. As well as: Don't be afraid. . . . Then I heard God say Jeremiah 29:11-13 which amazingly and surprisingly said in verse 13 "You will seek me and find me when you seek me with all your heart." (Jeremiah 29:13 NIV) I was blown away

by God on this because I often question if I'm hearing God or myself. He gave me a word then told me the verse. That was an amazing moment!!

Mariah's emotion and excitement were evident as it produced joy and affirmation of God's presence. It built her and Glen up together in their household. This is a great example of how prophecy strengthens and encourages (1 Corinthians 14:3).

Guy shared, "I saw Barb in honor at the right hand of God. I was really struggling hearing from God, frustrated and confused. This led me to Isaiah 41:10 Don't be afraid, for I am with you. Don't be discouraged, for I am your God. I will strengthen you and help you. I will hold you up with my righteous right hand." Guy was also affirmed by God in his listening process. Guy and Mariah both enjoy the benefit of seeing and naming their spouses in light of how God sees them and names them.

Mark gave this comment, "I reflected upon the importance of being prophetic and the roll of speaking words over people in various relationships. Understanding the power of what we say and the emphasis on using words that build others up." The next day he wrote, "understanding that using words out of anger or frustration leads to the use of words that are opposite of those that are prophetic and to represent the words of Christ." Mark and Libby laughed together as they reflected on their experience. They felt conflict as they engaged the process and quickly reconciled recognizing that the devil wants to use their listening time destructively within their marriage.

The journal entries reflected that the participants were successful in listening on behalf of one another and hearing words that they were able to speak into the hearts of their spouses. One benefit for the participants who engaged the practice well was that they reported being endeared toward one another. During this week, I had a thought, "It is okay to kiss the messenger." The participants discovered that they were drawn to each

other in heart-level bonding as they spoke the words of God to one another. On the other hand, they benefited greatly in the way they were able to gain new perspective of who they saw their mate to be. It would seem this is a part of God's design for the significance of prophecy as it builds up individuals and the collective family.

Mutual Submission

The culture of heaven is one of honoring one another. The fifth practice was reported by several of the primary participants to have been the most transformational practice of all. It is made safe built on the foundation created by learning to listen to God, take authority, care for one another's hearts, and speak prophetically. The family government system of heaven is not a controlling government system. Mutual submission is a key in this culture as it is a reflection of the freedom, unity, safety, and empowerment of the people who live together. This starts within the marriage and is multiplied among people who surround them. Participants were invited to submit things to their spouses in order that their spouses would listen to God on their behalf. Then, the participants were given the task to discern how they would submit to their spouse's care and discernment on their behalf.

Guy wrote, "How can I give myself to Barb? What is important to her?" He made a list of things he knows she cares about such as, "look into her eyes, me being a spiritual leader, and me being a loving father" to name a few. Barb felt drawn to Guy as he demonstrated love toward her in tending to the things that mattered to her heart.

Adrienne told her story that resulted in disappointment in submission stating,

This week, I asked Chad to pray about my future career and education opportunities. More specifically, I asked him to pray about me becoming a

Functional Diagnostic Nutrition Practitioner, as this is the program I have had my eyes on for a while now. I wanted him to pray and listen in this specific area on my behalf. Later in the week when I asked him if he had heard anything, he told me that he felt like he heard God say "not right now." Needless to say I did not take that very well. I wanted to start this program as soon as possible, and I thought he was going to support me in that so when I heard what he thought he heard from God, I was very disappointed. I admit, I did not handle it in the way that I should have. I automatically started to question if those were just his personal thoughts and that he was the one that does not want me to start the program at this time. It was definitely a hard conversation, and I am still struggling with it today because I feel like God is telling me to do it. Now I am navigating what it looks like to listen and submit to what my husband heard from God despite my intense want and desire for this.

This is a very important story of trust. It is a significant modeling by a couple who were willing to submit a decision to God together and honor the sense that they received in the process. Though it was disappointing, this type of honoring is made possible by one who is sure of her partner's genuine care and concern for what God desires for her.

Pre- and Post-Test Data B

The journal data has been integrated within the coded pre- and post-test data. It built on the codes of intimacy with God, listening to God, and bringing the culture of heaven into the household. After the journal data, what follows continues to describe how the participants engaged the practices of engaging God and loving one another. It is fitting now to look at the codes of the fruit of the Spirit (Galatians 5:22-23), praying parents, and empowered children. These codes demonstrate what was changing from house to house through the project.

Fruit of Spirit from Galatians 5:22-23

The apostolic ministry equips the community to live by the Holy Spirit. The character of the community that lives by the Holy Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23). Therefore, to see the degree that these were present and increasing because of the practices given, was an important aspect of the project.

The participants were invited to repeatedly give details concerning their perception of the fruit of the Spirit from Galatians 5:22-23 in their households. The families unanimously reported increase in each of the attributes prior to starting the project. Throughout the duration of the project, the numbers were consistently lower in each attribute. The perception of decrease in these areas may be misleading based on other reports in their description.

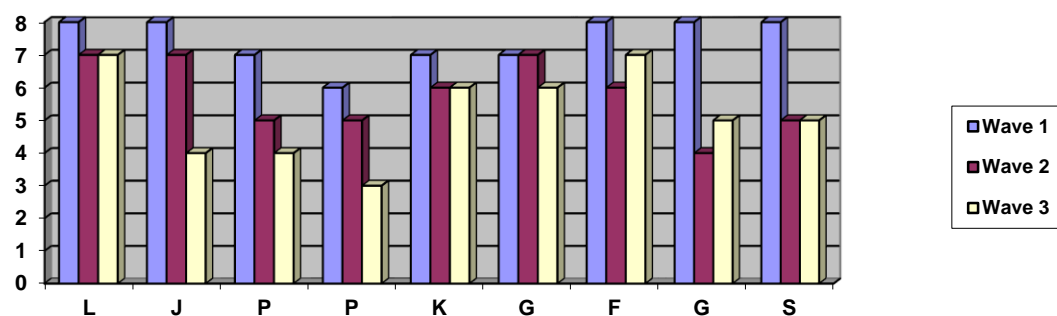


Chart G.7 Primary Participants' Perception of Fruit of the Spirit in Household

On the other hand, the significant decrease is also explainable by the significant challenges that they each faced through the process of engaging one another in ways that were unfamiliar. The assignments given invited the participants to listen to one another more intently, to share their daily stories, to submit to one another, to be open in sharing their thoughts of what God was saying, and to fight for and alongside one another against

the enemy's attempts to be present in the home. These are all vulnerable and risky practices for many married couples.

The primary participants were upfront in sharing their struggles in engaging the practices with the secondary participants. As the secondary participants engaged these practices, they also encountered similar struggles. Yet, the common consensus was that all families were able to recognize their challenges, face the challenges together, and grew together as a result. The secondary participants had a different experience in the attributes of the spiritual fruit. They showed a more dramatic increase in what they experienced from their experience prior to the project and to the conclusion.

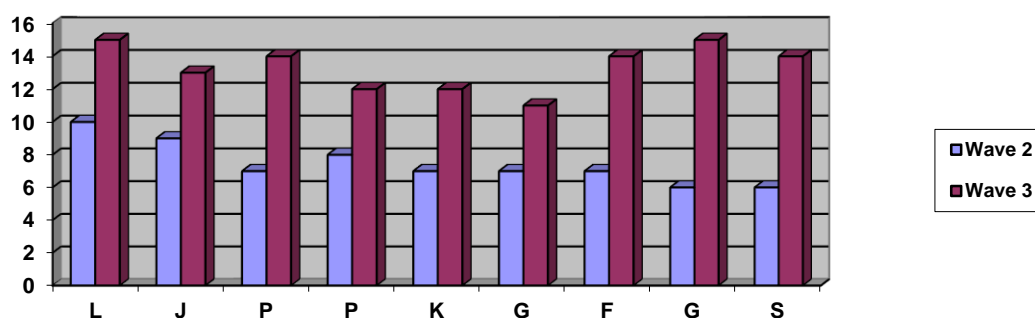


Chart G.8 Secondary Participants' Perception of Fruit of the Spirit in Household

Praying Parents (Apostolic Leaders)

Prior to the first six-week training, parents were asked to provide up to three things that they primarily prayed for in regards to their children in the previous month. Among the things prayed for by these parents was how their children relate to God. They specifically mention knowledge of God, love for God, walking with God, and strength in God. Among those mentioned, love and knowledge were paired three times. The parents prayed for the wellbeing and behavior of their children mentioning health, safety,

direction in life, patience, purity, and manners. The parents prayed for their children's relationships to other people blessing their love, respect, school relationships, family relationships, and their future spouses. One couple gave language to the identities of their daughter naming her as a "warrior princess" and as a "vale in the wilderness."

After the first six-weeks, the parents were asked again to share three things that they had primarily been praying for on behalf of their children. The parents reported less about how their children relate to God. They use descriptive terms such as walking with God, hearing God, heart for God, love, service, knowledge, and real encounters with God. Only one reference was given to how the children relate to other people. One parent gave a specific identity word for her child. Again, it was a prayer that she would be a "warrior princess." The majority of the parents prayed for their children's wellbeing and behavior. Within the prayers for wellbeing and behavior, two parents prayed that these children would be secure in their sense of identity. Two parents prayed for the children to know their authority in Christ. Parents listed peace, thankfulness, humility, purity, and obedience. One parent prayed that her children would find misery in sin. Parents prayed for health and safety for their children. Glen had his daughter in a previous marriage and prayed for safety in her other home. One soon to be mother who is in an adoption process prayed for the health of the baby to be born. One parent asked God that her and her husband's ceiling would be their daughter's floor.

At the conclusion of the project, the primary participants were asked two sets of questions. How much time did they spend in prayer for their children and secondary participants? The follow up question was in what they prayed.

The participants reported that they prayed more for their children than they did their participants. All of the primary participants prayed for their secondary participants less than

fifteen minutes per day. That was the same for how the participants prayed for their children at the beginning of the project. After the first training, three of the participants reported that they prayed for their children for fifteen to forty-five minutes per day. Four of eight reported that they did the same at the conclusion. Three of these were mothers.

Guy and Barb report that upon starting this study they prayed for their children less than fifteen minutes a day. Barb recorded that after the first six weeks she was praying for her children between fifteen and forty-five minutes per day. When they started, they noted that they could see an increase in their sons' love for one another, their effectiveness in prayer, their expectation for the goodness of God, and their intimacy with God. By the end of the first six weeks of the study neither one of them saw an increase in their sons' effectiveness in prayer. Barb noticed that the boys were continuing in their growth in love, faith, and intimacy with God.

Prior to the start of this study, the Keys reported that they prayed for their children less than fifteen minutes a day. After the first six weeks, Lisa gave account that she prayed for her children between fifteen and forty-five minutes a day. When the study started, Lisa saw an increase in their children's abilities to love others, demonstrate faith in God's good presence, in their effectiveness in prayer, and in their pursuit of engaging God. By the end of the first six weeks, Lisa was not as certain that there was a noticeable increase in these behaviors. On the other hand, Charlie began the study not seeing much in their abilities noted above, while after the first six weeks he saw a noticeable increase in each area.

The Ryans noticed an increase in their daughter's abilities in each of these areas. People were consistently healed at this four-year-old girl's prayers and touch. Glen and Mariah both pray for her less than fifteen minutes a day.

The primary participants who finished the project provided short lists of prayers offered to God on behalf of their children and their secondary participants. In this assessment, the lists are compared and contrasted. One of the assignments of the project was for the participants to pray the prayers of Paul from Ephesians, Philippians, and Colossians over their family members. It would be interesting to compare the content of these prayers among these lists. Unfortunately, this text is limited in space.

The first commonalities present are in regards to the participants' desires for their people to know God better and in their desires for their loved ones to be safe. They pray for their children's safety and for the safety of those whom they are leading in the project. They also pray that their children would talk with the Holy Spirit and never lose unconditional faith and that their participants would be filled with the Holy Spirit and feel God's love in tangible ways.

A couple of recognizable differences are in the expectation of stewardship, hope for growth in relationships, and desire for partnership in ministry toward participating adults. The expectation and desire is not given for the children. It may be true that one's children have a different capacity in comparison to other adults, but it is interesting to consider whether it is of value to pray for one's children in regards to their partnership in the gospel, in their relational abilities, and in the stewardship of their entrustments.

One thing that surprises me in the research is that the primary participants do not have more consistent identity prayers. Glen and Mariah pray for their daughter to grow in her healing gift as she has demonstrated repeatedly that her prayers are effective. Shannon consistently names his daughter a "Warrior Princess" in prayer. Yet, identity language is not present in this survey.

Empowered Children (Biological and Spiritual)

The surveys included several questions regarding the participants' awareness of aspects of their lives with God and others. These included their awareness of God's love, their love for God, their intimate activity with God, their ability to be generous in loving behavior, and their expectation of God's goodness to come moment by moment. All of these were considered significant in regards to that which apostolic practices influence. The participants responded to the survey with positive responses.

Out of all of these categories, the participants consistently reported increase and the variation was negligible. Yet one question stood out as worthy of discussion for the sake of tangible result. That question is, "In the past month I can see increase in the effectiveness of my prayers."

The primary participants saw a reported decrease in who believed they were seeing effectiveness in their prayers throughout the duration of the first six weeks. Prior to starting eleven of the fourteen participants reported that they saw increase in the effectiveness of their prayers. Yet, after the six weeks, only eight of the fourteen believed that they were seeing increase in the effectiveness of their prayers. This is partly significant in that they were asked to be aggressive in prayer for the things for which they believed God was inviting them pray.

Of the primary participants who completed the entire project, seven of the eight started the process believing that they had seen an increase in the effectiveness of their prayers. By the end of the first six weeks, only six, and ultimately, by the end of the project, only four of the eight saw increase.

On the other hand, the secondary participants saw an increase from when they started to when they finished. Only five of the fifteen participants saw increase in the effectiveness of their prayers prior to starting the project. Upon the completion of the six weeks, nine of the fifteen saw increase in the effectiveness of their prayers.

One of the women in the second round believed God told her to pray for a woman in the grocery store who was in a wheel chair. She was too scared and did not. She saw her again at a yard sale later that day and believed that God gave her a second chance. The woman walked away from the yard sale with no pain.

Beyond what the adults were experiencing, the children of the primary and secondary groups were seeing increase in the effectiveness of their prayers. Glen and Mariah both reported healing from the prayers of their four-year-old daughter. This little girl prayed for Glen's headache. He experienced instant relief. She prayed for a severe carpal tunnel issue that also saw the pain leave. She prayed for a woman who had back trouble since the birth of her son. This woman had been receiving prayer for about fifteen minutes prior and was seeing some good results as the pain was leaving. Yet, when the little girl prayed, the woman instantly tested it out by doing a plank on the ground and was completely pain free.

This woman healed of back pain was a secondary participant of the Key's group. Yet, she was healed through the prayers of a girl from the Ryan's group. She reported that she was pain free for the following week and that the pain returned during a fight with her husband. She reconciled with her husband forgiving him, asking for forgiveness, and then praying. She instantly felt relief in her back again.

Guy's eighteen year old son prayed for him on the last night of the project. Guy had fallen down the stairs earlier that evening and thought he had broken his arm. It was not broken, but he was in a lot of pain in his arm and the right side of his back. The group surrounded him to pray and his son came to life with excitement as he watched his dad become completely pain free at the laying on of his hands and his words. His words were not polished. His mother laughed at some of his word choices. Yet, they were sincere, loving, and authoritative. Guy reported to the group the next morning that he had the best night of sleep that he had had in weeks and that he was still completely pain free.

The primary participants were asked through each pre- and post-test to note whether they could see increase in these questions with their children and with those whom they were leading as secondary participants. It seemed to be difficult for them to answer with confidence, especially in regards to whether their children demonstrated effectiveness in their prayers. In the first week of the project, five of the eight parents reported that they believed their children were increasing in the effectiveness of their prayers. After the six weeks, only four reported increase. At the conclusion, only three reported that they saw an increase in the ability of their children to pray effective prayers.

This was surprising to me as I watched how they completed these surveys. The Bills family has a two year old daughter. They would complete the survey as if these questions did not apply to their daughter. Yet, in one of the gatherings, Penny had a vision of Jesus walking up to Lisa and putting her hand on her forehead. She decided to go and pray for her. In that moment, her daughter went and put her hand on Lisa's head in the same place that Penny saw Jesus do it in her vision. She was surprised and believed that it was an indication of her daughter's spiritual awareness. A similar surprise occurred

the night that Guy's son prayed for him. After Guy was healed, I showed Barb's survey to her and asked if she would like to change her answer. She had indicated that she was not sure that evidence existed to show increase in her boys praying effective prayers.

A conclusion of this project is that children are mighty in the kingdom. Another is that parents are not skilled at recognizing their children's capacity for partnering with God in kingdom activity. This is a significant discovery.

The primary participants who did not recognize their children's abilities in prayer did rate the secondary participants to have increased. It may seem easier to gauge progress in adults as opposed to children. Seven of the participants recorded that they saw an increase in the secondary participant's abilities to pray effective prayers. It is important that leaders be equipped in their ability to see those who are entrusted to their care as God sees them. In turn, their task is to nurture each person in what God is giving them. This is true of both their biological children of any age and their spiritual children.

When the Trainor's group first started, the adults recorded that they are aware of God's presence in daily life. The majority believe that they are growing in their love for one another and faith that God's goodness is present to bring wholeness. They showed mixed results when it came to reporting on their effectiveness in prayer and their intimate activity with God. In terms of the fruit of the Spirit, results varied between increase, decrease, and uncertainty among the participating adults.

The secondary participants were asked if they could see increase in the effectiveness of their children's prayers at the beginning of the project. Three of fourteen parents noted that they saw an increase in this regard. At the conclusion of the training, seven of the parents saw an increase in the effective prayers of their children.

The Trainor Group consisted of three other families with a total of twelve children ranging from four years to twenty-three years of age. The Ryan Group had two families represented in this survey and had three children ranging from one to five years old. The Key Group hosted two families and a single man. These two families had two one-year-old children between them. Altogether there were fifteen adults and seventeen children represented among these families. The Key group had children who were only one year old and they considered these questions did not apply to their child. Therefore, this survey is among ten parents.

When assessing their children the parents were uncertain as to how their children were growing in these areas. Six of the children in the Trainor's group completed surveys at the beginning of the second round. Their ages ranged from nine to eighteen. They unanimously agreed that they each sensed the presence of God in daily life. The majority believe their love for God and their awareness of God's love was increasing. They were mixed in their reports concerning their abilities to love others, intimately engage God, and see God's goodness come. Only one child noted decrease in any category and that was in the effectiveness of her prayers. On the other hand, the majority of the group felt increase in the fruit of the Spirit in their homes.

The secondary participants reported that they could see an increase in their children's abilities to demonstrate love to one another and in their intimate activity with God. Yet, they were not certain about their children's abilities to expect God's goodness to come. Further, two parents believed their children were decreasing in their abilities to pray effective prayers.

Focus Group Data

The hypothesis of this project is aimed at impartation ability from family to family. The Trainors, Keys, and Ryans participated in a focus group to consider what was imparted by me to them in the process of the project. They were further asked what they believed they were able to impart to their secondary participants. Each of the participants in the focus group agreed that they were thankful that they were able to participate in the project. They further agreed that they wanted the practices to become a lifestyle.

Impartation Between the Facilitator and Primary Participants

Guy began by saying that he and Barb in thirty years of marriage had never felt as much peace in their house as they did because of participating in the project. They had peace within their marriage, between them as parents and their children, and between their siblings. He believed that I imparted God's words to him to build him up in his identity, character, and potential. He also appreciated the opportunity to work together with me in the process of preparing each week to lead his group.

Lisa commented that she received a greater understanding of God's unconditional presence. She was impressed by God's heart for grace. Her understanding of God's grace for her was growing. She perceived grace flowing through her as she led others, interacted with Charlie, and interacted with her children. Mariah celebrated that she received a way to listen to God through clear direction. Glen believes he gained a foundation for ways to lead his family spiritually. He appreciated the communication tools he received for his marriage and in his relationship with God.

Charlie believes he learned how to find himself in Christ. In turn, he became Christ-like within his family unit. He gained more intentionality in listening to God. He commented that he is learning to follow what he hears from God. He called this a “Holy Spirit driven mentality.” Charlie acknowledged that he did not believe he was being filled during the first six weeks of the project. Yet, he moved to a place of being fed in order to feed others during the second six weeks.

Barb received an impartation of compassion for families. She realized the depth of brokenness within families and the great need for families to be able to listen to God and be led by the Holy Spirit. She lamented, “Families are really messed up.”

Impartation Between Primary Participants and Secondary Participants

As Barb reflected on how she received an impartation of compassion for families, she believes she was able to impart to her participants from the compassion she had received. She celebrated her desire to walk alongside her members and rejoiced stating, “It was amazing to see how all the members care together to pray for others. We were imparting tools to make Christ the center and flourish early in marriage.” She said she recognized that learning from mistakes has a contagious quality. Hers and Guy’s testimonies were living examples. Her favorite part of their group experience was the worship time. It included the children singing out. Many in the gatherings were touched emotionally during the worship times. Barb’s story highlights the value of leading through worship and through vulnerable sharing to bring impartation to others.

Guy, Glen, and Charlie all gave emphasis to leading from personal vulnerability. Guy shared, “By being open and vulnerable, we modeled love and grace to provide a safe

community environment. We didn't judge them. It was my responsibility as a man. We gained understanding that God can use us broken." Glen added, "Our testimonies modeled how the practices work. In our own stories and actions we showed how to be apostolic in our family units." Charlie supported these comments affirming, "Vulnerability and an open heart; these things create community. We gathered in our brokenness and success. We imparted a vision to seek God and help others. We were flexible with God's leading versus following a planned lesson. We were learning to let God lead the group." Mariah beautifully stated, "We imparted tools, not perfection. Life is still messy."

These statements are significant. It seems that one of the greatest realizations gained through the project for these primary participants is how their vulnerable and honest stories carried power to transform others. They acknowledge that this vulnerability is very important to the safe environment and group atmosphere. This type of atmosphere is crucial to equipping others in new and risky practices.

In addition, Glen and Mariah commented on how they believe they imparted a biblical foundation for apostolic practices. They recognized that the secondary participants were growing in their competence in communication with one another among their marriages, in their ability to be open, and in their communication with God. Lisa enjoyed the opportunity to pray for impartation among her participants. She believes that she was able to draw her participants into leadership roles while processing their experiences together each week. In speaking about her participants she articulated, "We poured into them a living Holy Spirit filled life." She thankfully concluded, "We imparted a biblical foundation for kingdom wholeness into our families."

Conclusions of Project

The triangulated data within the scope of this project shows that participants were able to engage the practices as imparted to them and effectively impart those same practices to others. The pre- and post- test data conducted among the primary participants presented a decrease in many of the categories assessed after the first round of teaching. On the other hand, both the primary and secondary participants showed a collective increase in measured categories in the second round of teaching.

Though struggle was present in the process, the participants demonstrated increase in awareness of God and in their ability to be led by God's voice. They also demonstrated that the atmosphere and culture of their homes were impacted toward a positive result in the recognizable culture of heaven. The results were not dramatic and they were based on perception. The ultimate evidence is in the stories told from the journal data and focus group conclusions.

The impartation provided may have been a result of the laying on of hands and prayer, yet that is not evident in the collected data. Impartation ability was demonstrated through the presence of fathers and mothers demonstrating and nurturing these practices in the lives of their participants. The practices were not measured in the participants' abilities to regurgitate information, rather it was in the demonstrated ability to connect with God and effectively act in supernatural ways.

One aspect of the success of this impartation worth mentioning is that these participants did experience significant challenges that they described as spiritual warfare. A significant part of their growth in the practices imparted was due to their willingness to endure in the face of challenge. This endurance in the face of opposition may be one of

the greatest contributing factors toward the increase that they experienced through the course of the project.

Recommendations for Future Study

The conditions of this project were not ideal for measuring the hypothesis. The constraints provided were limiting in the following ways. Apostolic ministry to people of peace is much more organic than a structured six- or twelve-week project. It was not typical of what I would typically do with people of peace. The gathering time was limited to less than three hours and contained much more structured and organized around lecture than would normally be provided in one sitting. The time given to the participants to absorb the heart of the practices was rushed from week to week. These participants were given a good introductory taste of the practices, but these did not feel natural in the desired expectation. A fathering apostolic leader needs time to watch those he leads and nurture them according to readiness rather than a set curriculum.

Those who had the greatest success with the project were those who had walked with me prior to implementing the project. They had both a taste of the power of the practices and were hungry to engage them with intentionality. They also believed in me as an apostolic leader in their lives. These participants also had established groups of people who were eager to participate with them

The ones who did not have success gave reports that the practices were meaningful. Their inability to follow through was due to a desire for a more organic way of connecting with others. Rather than force a group of people together they were interested in both God's inspiration and true connection with those they would lead.

Therefore, I give two recommendations for a project that measures impartation ability among families. First, the researcher should limit one's scope to people who are recognized as true people of peace. This, in part, means that they recognize that the apostolic leader carries the presence of God available to them. They further have a hospitable posture to host God's presence and the apostolic leader. Secondly, it means that they are able to say yes on behalf of others who are ready and eager to participate with them. This may be challenging in identifying them prior to the project. To the degree that these participants can be vetted first, it may bear on their ability to follow through in their commitment.

The second recommendation is to consider how this process can be made organic in its essence. Some structure will be inevitable. The researcher needs to ensure capacity of availability. Both the leader and the participants must be available to be engaged in the lives of one another for the duration of the project.

Integrative Reflections

The New Testament description and application of apostleship are counter-cultural within North American Christianity. Further, to consider household systems as the aim and sustaining context for apostolic ministry adds a dimension of counter-cultural complexity. In order to re-engage these foundational theologies in practical implementation, significant paradigm shifts are necessary. Paul taught in Ephesians 2:19-20 that apostolic ministry is foundational to the church, which he described as a functional family and nation. Jesus modeled apostolic ministry and set in motion a practice of reaching cities by finding households of peace (See Biblical and Theological

Foundations). The household culture of the early church continues to provide significant theological weight when considering apostolic ministry and the nature of the church. Though these are counter-cultural theologically within North American Christianity, surveys of historical movements provide witness to the realities of effective applications (See Historical and Theoretical Foundations). These are foundational theologies and their applications prove effective. As Spener eloquently called people to heartfelt reform, he states, “The work of the Lord is accomplished in wondrous ways, even as he is himself wonderful.”² The works of God enacted through apostolic leaders to bring wholeness among families and nations are truly wonderful. They are a reflection of God’s wonderful character and presence.

Final Words

This project was created by people speaking into me repeatedly that I would put apostolic and prophetic practices into homes and that it would bring a ripple effect. I have believed that this opportunity was more than just a project. I believe God wanted to initiate these practices among people in order to initiate a movement. Through the process of working through a foundational body of research and in working with the wonderful people that participated with me in this implementation experience, I bear conviction that the integration of apostolic practices within family systems is a critical and necessary component to a healthy and vibrant church.

The voices of both successful apostolic leaders who have mass movements and those who have recently said yes to God and yes to an opportunity to lead a handful of

² Philip Jacob Spener, *Pia Desideria* (Ramsey, NJ: Wipf & Stock Publishers, 2002), 38.

families are in unison. They bear witness to God's desire to entrust the lives of his people to faithful stewards. These stewards are those who are entrusted with a few lives represented by the common affiliation of family. Those who take care of the primary relationships in their life are those who can be trusted with more. It is a principle rooted in God's heart and person.

God has given the gift of apostleship to his people in the world. Apostles are God's servants and children who represent him to establish his culture. God's culture is a family culture. Therefore, the primary aim and context for apostolic leaders is within family systems. In continued wisdom and revelation, the applied integration of the apostolic ministry to the family system will bring a mighty wave to North American culture. This is a call for leaders, both fathers and mothers, to rise up with confidence that faithful families can release an impartation of God from house to house.

APPENDIX A

PRIMARY PARTICIPANT PRE- AND POST-TESTS

Wave 1

Name: _____

Please answer each question as accurate as possible. Your name will NOT be shared, given, or published.

Please indicate reasons for participating in this case study (check all that apply):

Called specifically by the Lord _____
 Believe the topic will bless you and your family _____
 Desire to walk closely with the facilitator _____
 Don't know _____
 Other (please explain) __ Father's timing__ _____

Check the appropriate box:

I have led or taught in ministry. Yes _____ No _____
 I have successfully started a ministry. Yes _____ No _____
 I have successfully multiplied a ministry. Yes _____ No _____
 I have led someone to follow Jesus Christ. Yes _____ No _____

Please select your age category:

21-30 _____ 31-40 _____ 41-50 _____ 51-60 _____ 61+ _____

Please select your gender: Male _____ Female _____

How long have you been a Christian?

____ 0-1 years ____ 2-5 years ____ 6-10 years ____ 11-20 years ____ 20+ years

What is your highest level of formal education?

____ Did not graduate ____ High School ____ Associates ____ Bachelors ____ Post Graduate

If you have children, how many? _____ What ages? _____

Read the statement and then determine your agreement with the statement.
I am aware of the presence of God wherever I am.

Not at All Some Usually

In the past month my awareness of God's love for me has increased.

Decreased Increased Not Sure

In the past month my love for God has increased.

Decreased Increased Not Sure

In the past month I can see increase in intimate activity between me and the Father.

Decreased Increased Not Sure

In the past month I can see increase in the effectiveness of my prayers.

Decreased Increased Not Sure

In the past month I can see increase in my ability to be generous in giving myself to others in love.

Decreased Increased Not Sure

In the past month I can see increase in my expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure

In the past month my sons and/or daughters have demonstrated increase in intimate activity with the Father.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to pray effective prayers

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to be generous with themselves toward others in love.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure N/A

In the past month I prayed for my sons and/or daughters _____ daily.

___ 0-15 minutes ___ 15-45 minutes ___ 1-2 hours ___ 2 + hours ___ N/A

Is there a specific 1-3 things that you ask for on behalf of your sons and/or daughters this past month?

In the past month I took time _____ daily to converse with God with the purpose of hearing Him speak to me.

___ 0-15 minutes ___ 15-45 minutes ___ 1-2 hours ___ 2 + hours

In the past month is there one thing that the Father has emphasized to you in your conversations?

If God answered this prayer in your life, "Father, your kingdom come in my house as it is in heaven," what are three things that would happen that you would know this prayer was answered?

Do you think of your household as an expression of the church?

Yes___ No___

Do you think of your household as an aim of the Father's affection?

Yes___ No___

Do you think of your household as a force for kingdom expansion in your city?

Yes___ No___

In the past month the fruit of the Spirit (from Galatians 5) has increased in my household:

1. Love

Decreased	Increased	Not Sure
-----------	-----------	----------

2. Joy

Decreased	Increased	Not Sure
-----------	-----------	----------

3. Peace

Decreased	Increased	Not Sure
-----------	-----------	----------

4. Patience

Decreased	Increased	Not Sure
-----------	-----------	----------

5. Kindness

Decreased	Increased	Not Sure
-----------	-----------	----------

6. Goodness

Decreased	Increased	Not Sure
-----------	-----------	----------

7. Faithfulness

Decreased	Increased	Not Sure
-----------	-----------	----------

8. Gentleness

Decreased	Increased	Not Sure
-----------	-----------	----------

9. Self-Control

Decreased	Increased	Not Sure
-----------	-----------	----------

Wave 2

Name: _____

Please answer each question as accurate as possible. Your name will NOT be shared, given, or published.

Can you list three ways you have recognized God's kingdom come to your house as it is in heaven in the past month?

In the past month I prayed for my sons and/or daughters _____ daily.

___ 0-15 minutes ___ 15-45 minutes ___ 1-2 hours ___ 2 + hours N/A

Is there a specific 1-3 things that you ask for on behalf of your sons and/or daughters this past month?

In the past month I took time _____ daily to converse with God with the purpose of hearing Him speak to me.

___ 0-15 minutes ___ 15-45 minutes ___ 1-2 hours ___ 2 + hours

In the past month is there one thing that the Father has emphasized to you in your conversations?

Read the statement and then determine your agreement with the statement.

I am aware of the presence of God wherever I am.

Not at All Some Usually

In the past month my awareness of God's love for me has increased.

Decreased Increased Not Sure

In the past month my love for God has increased.

Decreased Increased Not Sure

In the past month I can see increase in intimate activity between me and the Father.

Decreased Increased Not Sure

In the past month I can see increase in the effectiveness of my prayers.

Decreased Increased Not Sure

In the past month I can see increase in my ability to be generous in giving myself to others in love.

Decreased Increased Not Sure

In the past month I can see increase in my expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure

In the past month my sons and/or daughters have demonstrated increase in intimate activity with the Father.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to pray effective prayers

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to be generous with themselves toward others in love.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their expectation for God's goodness to come moment by moment.

Decreased	Increased	Not Sure	N/A
-----------	-----------	----------	-----

In the past month the fruit of the Spirit (from Galatians 5) has increased in my household:

1. Love

Decreased	Increased	Not Sure
-----------	-----------	----------

2. Joy

Decreased	Increased	Not Sure
-----------	-----------	----------

3. Peace

Decreased	Increased	Not Sure
-----------	-----------	----------

4. Patience

Decreased	Increased	Not Sure
-----------	-----------	----------

5. Kindness

Decreased	Increased	Not Sure
-----------	-----------	----------

6. Goodness

Decreased	Increased	Not Sure
-----------	-----------	----------

7. Faithfulness

Decreased	Increased	Not Sure
-----------	-----------	----------

8. Gentleness

Decreased	Increased	Not Sure
-----------	-----------	----------

9. Self-Control

Decreased	Increased	Not Sure
-----------	-----------	----------

Wave 3

Name: _____

Please answer each question as accurate as possible. Your name will NOT be shared, given, or published.

I am aware of the presence of God wherever I am.

Not at All Some Usually

In the past month I took time _____ daily to converse with God with the purpose of hearing Him speak to me.

___ 0-15 minutes ___ 15-45 minutes ___ 1-2 hours ___ 2 + hours

In the past month is there one thing that the Father has emphasized to you in your conversations?

Read the statement and then determine your agreement with the statement.

In the past month my awareness of God's love for me has increased.

Decreased Increased Not Sure

In the past month my love for God has increased.

Decreased Increased Not Sure

In the past month I can see increase in intimate activity between me and the Father.

Decreased Increased Not Sure

In the past month I can see increase in the effectiveness of my prayers.

Decreased Increased Not Sure

In the past month I can see increase in my ability to be generous in giving myself to others in love.

Decreased Increased Not Sure

In the past month I can see increase in my expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure

In the past month my sons and/or daughters have demonstrated increase in intimate activity with the Father.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to pray effective prayers

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to be generous with themselves toward others in love.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure N/A

In the past month I prayed for my sons and/or daughters _____ daily.

___ 0-15 minutes ___ 15-45 minutes ___ 1-2 hours ___ 2 + hours N/A

Is there a specific 1-3 things that you ask for on behalf of your sons and/or daughters this past month?

Can you list three ways you have recognized God's kingdom come to your house as it is in heaven in the past month?

In the past month the fruit of the Spirit (from Galatians 5) has increased in my household:

1. Love

Decreased	Increased	Not Sure
-----------	-----------	----------

2. Joy

Decreased	Increased	Not Sure
-----------	-----------	----------

3. Peace

Decreased	Increased	Not Sure
-----------	-----------	----------

4. Patience

Decreased	Increased	Not Sure
-----------	-----------	----------

5. Kindness

Decreased	Increased	Not Sure
-----------	-----------	----------

6. Goodness

Decreased	Increased	Not Sure
-----------	-----------	----------

7. Faithfulness

Decreased	Increased	Not Sure
-----------	-----------	----------

8. Gentleness

Decreased	Increased	Not Sure
-----------	-----------	----------

9. Self-Control

Decreased	Increased	Not Sure
-----------	-----------	----------

In the past month my group participants have demonstrated increase in intimate activity with the Father.

Decreased Increased Not Sure N/A

In the past month my group participants have demonstrated increase in their ability to pray effective prayers

Decreased Increased Not Sure N/A

In the past month my group participants have demonstrated increase in their ability to be generous with themselves toward others in love.

Decreased Increased Not Sure N/A

In the past month my group participants have demonstrated increase in their expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure N/A

In the past month I prayed for my group participants _____ daily.

___ 0-15 minutes ___ 15-45 minutes ___ 1-2 hours ___ 2 + hours N/A

Is there a specific 1-3 things that you ask for on behalf of your group participants this past month?

APPENDIX B

SECONDARY PARTICIPANT PRE- AND POST-TESTS

Name of Your Group Leader: _____

Male_____ Female_____

Read the statement and then determine your agreement with the statement.

I am aware of the presence of God wherever I am.

Not at All Some Usually

In the past month my awareness of God's love for me has increased.

Decreased Increased Not Sure

In the past month my love for God has increased.

Decreased Increased Not Sure

In the past month I can see increase in intimate activity between me and the Father.

Decreased Increased Not Sure

In the past month I can see increase in the effectiveness of my prayers.

Decreased Increased Not Sure

In the past month I can see increase in my ability to be generous in giving myself to others in love.

Decreased Increased Not Sure

In the past month I can see increase in my expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure

In the past month my sons and/or daughters have demonstrated increase in intimate activity with the Father.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to pray effective prayers

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to be generous with themselves toward others in love.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure N/A

In the past month the fruit of the Spirit (from Galatians 5) has increased in my household:

1. Love

Decreased Increased Not Sure

2. Joy

Decreased Increased Not Sure

3. Peace

Decreased Increased Not Sure

4. Patience

Decreased Increased Not Sure

5. Kindness

Decreased Increased Not Sure

6. Goodness

Decreased Increased Not Sure

7. Faithfulness

Decreased Increased Not Sure

8. Gentleness

Decreased Increased Not Sure

9. Self-Control

Decreased Increased Not Sure

Name of Your Group Leader: _____

Male_____ Female_____

Read the statement and then determine your agreement with the statement.

I am aware of the presence of God wherever I am.

Not at All Some Usually

In the past month my awareness of God's love for me has increased.

Decreased Increased Not Sure

In the past month my love for God has increased.

Decreased Increased Not Sure

In the past month I can see increase in intimate activity between me and the Father.

Decreased Increased Not Sure

In the past month I can see increase in the effectiveness of my prayers.

Decreased Increased Not Sure

In the past month I can see increase in my ability to be generous in giving myself to others in love.

Decreased Increased Not Sure

In the past month I can see increase in my expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure

In the past month my sons and/or daughters have demonstrated increase in intimate activity with the Father.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to pray effective prayers

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their ability to be generous with themselves toward others in love.

Decreased Increased Not Sure N/A

In the past month my sons and/or daughters have demonstrated increase in their expectation for God's goodness to come moment by moment.

Decreased Increased Not Sure N/A

In the past month the fruit of the Spirit (from Galatians 5) has increased in my household:

1. Love

Decreased Increased Not Sure

2. Joy

Decreased Increased Not Sure

3. Peace

Decreased Increased Not Sure

4. Patience

Decreased Increased Not Sure

5. Kindness

Decreased Increased Not Sure

6. Goodness

Decreased Increased Not Sure

7. Faithfulness

Decreased Increased Not Sure

8. Gentleness

Decreased Increased Not Sure

9. Self-Control

Decreased Increased Not Sure

APPENDIX C

TRAINING EVENT OF FIRST SIX-WEEK TRAINING

TRAINING EVENT

Week One

Seven couples agreed to participate in the first six-week training. All fourteen participants attended the first Sunday training gathering. The first gathering began with each participant taking a pre-test. During the first gathering, I had all the participants introduce their spouses and share their emotions and expectations as they entered into the training. I explained my expectations for participants as they engaged the practices toward research purposes.

The participants were asked to engage the practices daily as a family and to submit three journal entries each week per person in regards to what happened in their homework experiences. Participants were told that they would be learning for the first six weeks and then teaching others the second six weeks. Every gathering consisted of four specific rhythms. The first was to process the homework. I checked in with the participants concerning how they experienced the practices the previous week. Secondly, I shared new information concerning the teaching topic. Thirdly, the homework was described and practiced as a demonstration of the teaching. Last, I laid hands on each participant and prayed for impartation of equipping toward the new practice.

The teaching presentation defined the term “apostle” and gave a brief historical overview of the term. The definition of “apostle” is sent one. Therefore, in the first presentation the initial description of apostle highlighted the relationship of the one being

sent to the sender and the sender's purposes. Jesus was presented as the model for apostolic ministry.

I gave a presentation of the life of Jesus demonstrating that Jesus did not act on his own initiative, but rather did and said only what he saw the Father doing (John 5:19). I then encouraged each participant toward the possibility that they can live the same way that Jesus did. Therefore, the first practice given for homework was that the couples would attempt to listen to God together daily and do that which they believe God was communicating to them. The goal was to master the art of doing nothing unless God told them to do so. Scriptures used during this teaching were Philippians 2:7; John 5:1-9, 19-20; 8:28-29; 12:49; 14:10-12; and 16:13. The listening practice given came from Mark Virkler's *Four Keys to Hearing God's Voice*.¹ I asked that participants quiet themselves, fix their eyes on Jesus, listen for spontaneous thoughts, and write them down. The group concluded with a time of listening to God and my wife and I laying hands on each couple and praying for an increase in their ability to hear God.

Week Two

In the second gathering, twelve of the participants attended. Two participants could not make it due to sickness and priority management. The gathering began with a time of sharing what happened as they engaged the practice of listening to God as couples during the week. I encouraged the group as they did well in their practice and

¹ Mark Virkler and Patti Virkler, *How to Hear God's Voice* (Shippensburg, PA: Destiny Image Publishers, 2006).

explained that listening to God would be a foundational practice for all other practices that they would be given for homework.

After the reflection time, I transitioned to a teaching time that described a pattern to Jesus' demonstration of apostolic ministry. In this teaching, two types of communities were described. The first was the apostolic teams that were sent in pairs. These teams were sent with authority and power to bring wholeness to households and villages in preparation for the kingdom to come through Christ. The second community was that of a household of peace. The Son of Peace (Luke 10:6) was described as one who can recognize, receive, and host that which God is offering. Further, the Son of Peace is one who has the ability to say "yes" on behalf of others. The participants were encouraged to think of themselves as both an apostolic team and as a house of peace. Scriptures used in this teaching were Luke 9:1-7, 37-43, 46-48, 51-56; 10:1-17; Mark 1:29-34; 2:1-2, 13-15; and 9:33-37.

In this teaching apostolic ministry was further defined in which the first goal of apostolic ministry is to find the person of peace. It is such a critical component to apostolic ministry that without it, Jesus recommends that one not stay and minister. God is targeting cities through households who are equipped to recognize and host the presence of God. The reality of how Jesus operated in a pattern in which he found a house of peace with Peter, then sent out the twelve in pairs, and then sent out the seventy-two others was explained. It was framed in the reality of Jesus doing only what the Father showed him. Therefore, this pattern is in the Father's thinking and acting. Significant theological implications for understanding this aspect of apostolic ministry are present.

This gathering concluded with a description of a practice in which the participants would listen to the Holy Spirit and take authority within their household in order to see the kingdom come in their house as it is in heaven. Though there are many who have developed models for healing and deliverance, the only description given to the participants was to ask the Holy Spirit to show them how to do it. My wife and I prayed for participants laying hands on them and speaking that which we sensed the Holy Spirit was saying about them.

Week Three

In the third gathering ten participants attended. A snowstorm and sickness kept one family at home while the other couple attributed their absence to spiritual attack. The gathering began with the participants reporting how they engaged in the assignment given the previous week, which was to pray for God's kingdom to come in their house as it is in heaven. A mixture of victory and loss was expressed. Several reported that there was a greater sense of discouragement in the lack of answered prayer and in the greater chaos apparent within the relationships within the home. On the other hand, some were seeing fruit from repentance and forgiveness and were feeling closer to those within their household. People saw success in prayer for justice in the workplace, children sleeping through the night, tangible peace, and hearing prophetically.

The conversation transitioned toward a time of teaching in which the apostolic message of the gospel was described as an invitation to belong to the eternal family of God. In this conversation, the group reconsidered theologically why God's immediate aim for reaching cities was through households. The conclusion was that God is creating

an eternal family. God is creating that reality on earth and cares that it functions in a healthy family dynamic. The household is not a means to an end; it is an end itself.

One aspect of the conversation was to discern the differences between strong group cultures and weak group cultures. The conversation is important in that Jesus built a family within a strong group culture worldview. Therefore, it was important to reflect on what it means that the kingdom culture carries character of strong group cultures.

I gave an assignment of learning to listen to one another within the family system encouraging couples to practice listening to one another's hearts through a specific practice. The practice was one of stating one's emotion and then telling the story surrounding the emotion. The listener was permitted to ask questions for clarification or for further information. They were also permitted to validate the emotion. They were discouraged from problem solving. Once they have shared their hearts with one another, they were encouraged to pray both prayers of thanksgiving and prayers of intercession.

Week Four

This gathering had twelve adults present. One couple did not attend due to extended family issues. As the group shared their experiences concerning the assignment of listening to one another's hearts, a mixture of results were presented. Some were positive reports in which couples said they felt more connected and "endeared" toward one another. Others reported that the process had no effect on their communication because they believe they already communicate clearly with one another. Lastly, some felt explosive tension every time they would connect. These couples observed that this was uncharacteristic to their normal emotion and experience in conversation.

During this gathering, I transitioned from teaching about the initiating role of apostolic ministry and shifted to that which apostolic ministry leaves behind. Apostles establish a culture or economy of grace within households. Grace was defined as the joyous presence of God. The first image of grace given was how the joyful presence of God works to bring reconciliation through forgiveness and ultimately to bring wholeness in the community of individuals. Secondly, I cast vision for how the joyful presence of God equips the community to live from various manifestations of God's presence. The group read Ephesians 4:7-13 and 1 Corinthians 12:4-11 to compare and contrast the types of grace gifts given.

From this conversation, an assignment was given to the couples that they are to practice listening to God in order to prophetically speak into one another. The group considered 1 Corinthians 14:1, 3 and then practiced prophesying over one couple at a time in order to model and practice in a safe space together.

Week Five

During the fifth gathering participants gathered to learn about mutual submission. Eleven adults were present. One couple was absent due to a work-related training and one wife was not present due to sickness.

I facilitated conversation concerning the practice of prophetic listening for one another in the family. The group ranged in reports from frustration and anger, not hearing much, and joyful affirmation. The reports of anger were minimal and those who reported this shared that they recognized spiritual warfare and laughed together about it. Couples who found affirmation told stories of deep connection with God and one another.

I transitioned to encourage the participants in how they think of themselves as spiritual parents of a growing family. They were further encouraged to consider that God cares about the priority of primary relationships. Concentric circles were drawn on a page to illustrate relational closeness. The group was encouraged to honor relationships closer to the center with greater priority as a kingdom matter. Scriptures referenced during this were Matthew 25:21 and 1 Timothy 3:5. Finally, a description of strong group culture was revisited. Those people one belongs to matters more than what one does vocationally.

The primary teaching centered around Ephesians 5:21-33 and secondarily 1 Peter 3:1-7 and James 4:1-11. In this, it was promoted that the apostolic team demonstrates mutual submission and imparts that into the family leaving behind a high value for a kingdom government in which people are entrusting themselves to one another. The term submission was envisioned as submitting one's mission to the other to care for and empower. The end goal is that all achieve their destiny through selfless service. The group was asked to practice giving themselves to one another in order to entrust their missions to one another.

Week Six

During the sixth gathering, I demonstrated how mission occurs due to a community's commitment to prayer. I argued that prayer is not a means to an end, but it is the end. It is descriptive of life in the presence of God and life spent in constant conversation and awareness of God.

This week nine attended. One spouse was present for a portion, but had two functions, one for a child and one for personal desire that she attended. Another couple was sick. Another couple had a meeting toward an adoption process.

I facilitated a conversation concerning practices of submission from the previous week. One family noted that there were unique challenges to the week and that this was the hardest practice. Two families reported that they were more aware of the desires of their partner and embodied what is described in Gary Chapman's *The 5 Love Languages*² in how they tried to honor the other. One couple submitted important opportunities in life to one another. One of those was a life-long dream and the spouse felt like the answer was no in terms of pursuing that goal at this time. It was disappointing news.

I walked through verses in the book of Acts to demonstrate that the people were committed to prayer and that the mission spontaneously advanced due to this commitment. The stories of conversion were in the context of praying people rather than people who were going after conversion. They were dedicated to the presence of God and this was their primary aim. Bible verses read were Acts 1:4, 12-14; 2:1-4, 42-47; 3:1-10; 10:1-6, 9-13; 13:1-3; 16:13-15, 16-18, 25-30.

I also told stories of movements that reached hundreds of thousands of people and transformed cultures. The primary movement discussed was the eighteenth century Moravian movement. Secondary movements were described based on a reading from Tony and Felicity Dale's *The Rabbit and the Elephant*.³ These included contemporary

² Gary D Chapman, *The 5 Love Languages: The Secret to Love That Lasts* (Chicago, IL: Northfield Publishing), 2015.

³ Tony Dale, Felicity Dale, and George Barna, *The Rabbit and the Elephant: Why Small Is the New Big for Today's Church* (Carol Stream, IL: Barna Books/Tyndale House Publishers, Inc., 2009).

movements in Africa, China, and Korea. Finally, contemporary North American influences of John Wimber and Mike Bickle were referenced. Several characteristics commonly observed within high impact movements were emphasized in this lesson. The characteristics included a radical commitment to prayer, the presence of signs and wonders, and the organization through household systems.

The assignment given this week was to pray daily using Paul's prayers for his people throughout his letters for individuals in each household. The participants were also encouraged to find a two-hour block of time in which they prayed together as husband and wife. I prayed for each family for an equipping in their ability to pray.

APPENDIX D

APOSTOLIC SURVEY DATA

APOSTLE SURVEY DATA

Participant Profiles

This project is testing the ability for apostolic practices to be implemented and imparted within family systems. In order to measure this ability, eighteen successful apostolic leaders who have established ministries were surveyed. These leaders were surveyed in regards to their perceptions of the role their families played in the success of what they impart in their broader ministry (Appendix E).

The survey was conducted to discover how seasoned apostolic leaders perceived the connection between family relationships and ministry promotion. Eighteen leaders participated in the survey with fifteen households represented. Husbands and wives were asked to submit individual surveys. Wives were invited to participate, yet only three completed surveys. Further, only two wives submitted a survey individually. One survey represents the thoughts of a couple. Therefore, this survey represents fifteen men and three women. Of those participating, nearly half were over sixty years old. Eight participants were over sixty, three were in their fifties, five in their forties, and two were in their thirties. One leader who is in his thirties is almost forty years old.

These leaders have a variety of experiences both individually and collectively in the differing types of organizations they have led. It is challenging to isolate them in this survey in regards to their primary ministry models. It appears that half of these leaders have a house church network orientation and half of these leaders are in an apostolic

network that follows the mega church pattern. Yet, these leaders have influence which overlaps into multiple models.

These families were asked to indicate whom they consider a part of the family in light of how they answered the survey questions (Chart F.1). They were given options of parents, spouses, children, friends, spiritual children, extended family relationships, etc. They checked boxes appropriate to how they think of their family relationships. Of the eighteen participants, only five indicated that they were thinking of their nuclear family unit. Seymour commented, “I think in nuclear family units, not in Oikos extended friends and family – that is another category to me.” Six of the participants indicated that they think of family in terms of extended family relationships including blood relation. These participants included parents, grandchildren, and siblings. Seven of these leaders indicated that they perceive their families to include extended family relationships that go beyond blood relationships. They include friends, spiritual children, and co-laborers.

Ken and Jaclyn run an orphanage and consider their foster children and those who serve alongside them to be a part of their family. Jaclyn states, “Where we are in China and in our context as a home for once orphaned children, we function as a family and see ourselves as a family. This has been our #1 goal and will continue to be...family. We learned this from what God has shown us in our own immediate family.” Three of the households represented in this survey have adopted children.

In building the body of research for this project, it became clear that perceptions on family vary from one to another. Sociologists have given language to strong group and weak group cultures. Weak group cultures think from a paradigm of that which serves the individual. Strong group cultures operate from that which is best for the group. The

majority of cultures in world history including contemporary cultures have operated from a strong group paradigm. This is often a necessity in cultures where individuals require family-like groups for daily survival. Strong group family cultures typically include extended families living in close proximity, if not inhabiting the same property. A supposition of this project is that Jesus' teaching concerning the family he was creating was from a strong group worldview.

The majority of leaders participating in this survey are from weak group cultures. It is surprising to see less than one third considering their family only within the scope of a nuclear family. The conclusion of this project is that leaders who are in line with a worldview of heaven will gain a greater sense of who they are as parents within the families of God. This may happen on a large scale as fathers and mothers of movements, but most will think of family in light of those whom they have a primary form of relational capacity.

Defining Apostolic

A primary goal of this project is to assess the impartation ability of apostolic practices within the family. The first priority of this survey was to establish whether these leaders perceived their ministry to be apostolic. This initial question established credibility for future survey responses.

Do Leaders Consider their Ministry to be Apostolic?

The question was asked "Do you consider your ministry to be apostolic?" The surveys showed that each person believed his or her ministry to be apostolic. This does

not necessarily mean that each of these leaders consider themselves apostles, though some do. Some also operate in other Ephesians 4:11 roles such as pastor or teacher.

A Working Definition of Apostolic

The first and most prominent definition that these leaders gave to apostolic ministry is that of people being sent by God. Victor stated, “Generically, an apostle is an emissary—one sent with a mission on behalf of the sender. A Christian apostle is one sent by Jesus to bear his life and message to another group.” The word apostle means sent one. These apostolic leaders highlight a sense of sentness as an overarching description. These leaders narrow the scope of their definitions each giving specific descriptions of various aspects of what God sends them to do. Some of the inclusions were these: supernatural ministry including signs, wonders, miracles, and healing; translocal ministry; groundbreaking ministries such as starting churches and discipleship institutes; innovative practices; leaders who build, plant, nurture, correct, and oversee the church; leaders who train others how to be slaves of Christ; and, leaders who become fathers and mothers. These characteristics are to some defining characteristics of apostolic sending. Yet, these are simply personal ways that the role is perceived and experienced by individuals. These leaders are not necessarily in agreement from one to another concerning this list.

Apostles are those who shape and establish culture. They impart the culture of the kingdom among established world cultures. Harrison defines the term apostolic as, “One who brings the culture of heaven to earth.” Andrew and Kim believe the commitments of apostolic ministry are to “transforming culture.”

Two of these leaders consider the role to be less about a title and more about a function among the people of God. Ken states, “To me, the Apostolic is not about a title, but about living out an example of God’s love, power and grace. Then helping to train up and equip others to do the work of God. Heaven’s government is relational and so should our apostolic ministry be.” Jordan notes, “I view apostolic ministry first as a function, as opposed to a title. . . . I see the apostolic function operating in every section of culture, and specifically, I feel like I’m personally functioning in the apostolic to strengthen the Church, and in the business sector a bit.” In these descriptions of function, these leaders underscore how the function is for the purpose of shaping culture. Apostles carry vision and ability in shaping a culture to establish a heavenly worldview, heavenly government, and heavenly economy.

These leaders indicate that the apostolic role designates one who is sent to start churches. As an apostle imparts the leaven of the kingdom a type of organized community is given shape. Art defines the term saying, “Apostle: a man or woman called and gifted to join Jesus in planting multiple churches.” Will describes this work as “catalytic,” empowering, and describes the role as an “architect of movemental Christianity.” The organized community is a collection of communities participating in shared movement.

These leaders use Scripture in affirming the complimentary role that apostles play within the community. Steve highlighted the Ephesians 4:11 purposes described in equipping the saints for works of ministry as well as describing the complimentary role an apostle plays alongside prophets, evangelists, pastors, and teachers. Holden gives description to the apostolic role from Ephesians 2:19-20, framing apostolic ministry this

way, “A ministry of Kingdom multiplication in partnership to the prophetic office establishing the foundation of God’s household.” These leaders do not consider apostles as ones who go alone, rather apostles partner alongside others in community.

Many of these leaders used family terminology for the apostolic role emphasizing the nature of the organized people as households and with the apostolic role itself being a parental role consisting of fathers and mothers. Will states, “Church is most often described in the NT as a family, more than any other analogy or metaphor. So an apostolic leader would be a family starter. A spiritual father who launches a growing family tree of disciples bearing fruit for future generations.” Adam advocates,

I believe an apostolic person is a father or mother that empowers others into their calling and destiny. They are leaders of leaders who see things from a community or world perspective and not just from a ministry perspective. They train, equip and release so that the Kingdom can come here on earth and the saints can be empowered to do their part.

In addition Ken argues, “I believe the Apostolic is a world view based on heaven. The Apostleship is about gathering around Fathers, not what you agree on.”

These leaders describe the intimate nature of the apostolic role as being fathers and mothers who are closely involved with those they serve. They are hands-on in the lives of the people and they carry the heart of a parent as they nurture these children. As apostles are sent to establish the culture of heaven, they do so as fathers and mothers. God is creating his eternal family and the character of his people must honor the family-nature. Apostolic ministry naturally starts and extends within and from the family.

Stewardship of Family and Ministry Promotion

Three questions were asked to measure the participant's perceptions of the correlation between the stewardship of family relationships to the experience of promotion within ministry (Chart F.2). The various wordings of the questions were crafted to gauge general beliefs, personal experiences, and senses of God's intentionality in design. These questions are:

- Question #1) General Belief: Do you believe how one operates in their family relationships bears influence on how one will operate in his/her ministry assignment?
- Question #2) Personal Sense: Do you see a correlation between how you have stewarded the relationships within your family and how the Lord has promoted you in your ministry assignment?
- Question #3) God's Design: Do you believe that it is God's desire that one's promotion in ministry flows from stewardship of family relationships?

These leaders are united in agreement that promotion in ministry occurs in relation to how one stewards family relationships. They believe it as a general idea, they see it in their personal experience, and they conclude that God cares about the process. This does not disregard the grace of God in how one is promoted. All leaders are in need of grace as they are promoted. This process of promotion underscores that leadership development is a process of relational refinement. God cares that one's love develops in practice. It cannot remain theoretical. Therefore, to whatever degree one ministers in both intimate settings and among the masses, a daily priority of tending one's primary relationships provides a measure for healthy advancement.

General Belief

When addressing a general question as to whether these leaders believe that one's promotion in ministry is related to the way they steward family relationships, the

participants surveyed overwhelmingly responded yes. Two of these leaders referenced aspects of Jesus' teaching on prayer (Matthew 6:9-10). Harrison states, "We are in the ministry of the Kingdom. The moment we leave the concept of family we have left the concept of Kingdom. 'Our Father . . . for thine is the Kingdom.' It has to work at home first." While Jaclyn comments, "The Kingdom of heaven is all about being a family. If we want the Lord's Prayer to manifest, 'Let your kingdom come and your will be done on earth as it is in heaven,' we need to focus on family relationships." These leaders have strong conviction that the kingdom is embodied in healthy family dynamic.

These leaders are quick to address the nature of church as family. Art says, "The NT picture of church is that of a spiritual family." Jordan places the leader's self-perception in sonship saying, "I believe that Jesus' heart is that both family and ministry assignments are flowing from a deep revelation of sonship and a close, intimate relationship with Jesus."

The majority of these leaders give compelling statements regarding the need for integrity. Leaders of both families and communities demonstrate integrity from one group to another by living true to themselves. The integrity is also characterized by the consistent family-nature that exists within the communities they lead. Bob argues,

Integrity is a cornerstone of lasting, credible apostolic ministry and integrity is birthed, tested and sustained within the context of one's family. Yes, there are exceptions in terms of physical families like the Apostle Paul, but family is clearly core to Paul's thinking, living and teaching. How can one be a "Father" if there isn't healthy relational fabric in the core of his life (family?)

Holden addresses authentic ministry as one which flows out of the family and describes the home as a "hub" and "center-point" for "God's transforming action."

Building on this idea Kelly notes, "I believe that how you run your home and how you

live at home is the reality of who you are at the core. . . . I believe that the way you ‘do’ family should be a microcosm or model that you should be able to duplicate in ministry.” This idea of microcosm describes that the household level is a micro level model of what occurs on a larger scale. Victor gives clear expression to this topic stating, “Who an apostle is will necessarily be reflected in who he/she is with their physical and spiritual families. Out of this set of relationships what is taught by life example decisively shapes the verbal and non-verbal messages that others receive from them—for better or worse.” This astute observation shows that within relationships one is “decisively” able to understand the other person based on the combination of words and actions that flow in the routines of daily life. Impartation and teaching are most effective when there is a capacity for one to be taught while having the ability to observe the life of the teacher. Teaching and impartation occurring between those who are relationally detached are at a disadvantage. This does not negate the possibility for a significant impartation in this context. Yet, it affirms the value of equipping and multiplying fathers, mothers, and families over the multiplication of event-oriented gatherings.

Many of these leaders argue that what leaders promote to the world must be an integrated rather than a compartmentalized system. Steve indicates, “Simply put, before we can export the product must work at home. Who we are at home is who we are. If our calling and ministry office does not impact our homes, then it will eventually prove to be illegitimate.” Jimmy adds, “We cannot export what we are not in our homes. I feel strongly that what we desire to reproduce in ministry must first be lived out with those closest to us. Also we make a strong connection between church and family. We do not

do a lot of separating church, ministry, family etc.” This holistic approach mirrors what Andrew and Kim describe as a “Hebrew culture lifestyle.”

Finally, these leaders speak to the prominence of love as the foundation to this culture. Adam asserts, “Love is the key to ministry! Without it everything falls short in the long haul. Loving our families can be the hardest place at times as we spend a lot of time with them and see the good, bad and ugly! But as we do that it allows us to see others as God sees them, in that moment that they cross our path.” Ken states,

The Great Commandment needs to be first and central in our ministry before we pursue the Great Commission. This Great Commandment love starts at home first. A culture of love and honor needs to be in family relationships first and foremost. As a home comes under the authority and guidance of Fathers and Mothers, so will an apostolic ministry.

Personal Sense

The apostolic leaders attempted to answer a question as to whether they see a direct correlation between the ways they stewarded family relationships to the ways they experienced promotion in their ministry assignments. The participants were unified that they believed that they had been promoted as a result of how they tended the relationships within their household. Jesus taught that those who are faithful with a small entrustment will be entrusted with more (Matthew 25:21, 23). This is true according to these surveys. Yet, these surveys demonstrate that the process is not necessarily uniform, logical, or tidy. On the other hand, the process is often unpredictable, messy, and uniquely personal.

Victor answered positively with a qualification. When asked if he sees a correlation to his stewardship of his family toward his ministry promotion, he said, “Yes,

with the caveat that God deals with me far more graciously than my stewardship would merit. Both in family brokenness where I have witnessed the devastation of divorce and its ramifications across family generations, and in the power of a strong marriage to nurture health and bind the wounds of broken children.”

Only one leader checked both the yes and no boxes for this question. Jordan reflected on his story saying,

I've received, what seemed to be promotion from God and it became increasingly difficult to hang with, pour into, and be fully present with my family because of the weight, pressure, and responsibility that the promotion brought with it. And the promotion increased to the point that I was over working and fell into a work addiction. The obvious thought might be, 'Maybe Jesus didn't promote you then... Maybe something else did...', but I think Jesus had a ton to do with it... I've never noticed that, when I'm stewarding my family well, I get promoted in ministry or somehow more fruitful... Not saying there isn't a correlation there, just saying that I haven't noticed one in my story.

This is the only acknowledgment in which a leader did not see a correlation between stewarding family relationships and apostolic promotion. One note of interest is that this leader is the youngest leader participating in the survey. It is valuable to have his honest perspective. It would be interesting to see if anything changes in his perspective as he matures in the process.

Many of these leaders told stories of making hard choices to slow down in ministry for the sake of honoring both God and family relationships. These leader's stories are presented in what follows. Adam tells his story thus,

We have a family ministry as the Lord has been very clear with us about that. But for me I have struggled to grow the ministry and be more of what I see and have been called to do. I believe it is timing also for us. If I got the promotion, it would have taken us away from our family ministry as I would have had to pour into others and not my children. We are called to do this as a family for families to see how it might be done in their homes and with their situations. We have more families and open doors than we can handle, without moving away from our ministry of our children. Four years ago, I was struggling with this whole thing of

growing and what promotion looks like and the Lord said very clearly to me, ‘If I give you your heart’s desire it would destroy your family.’ It was a wake up call for me to stay focused on what he said to do.

Holden tells his story in which he navigates highs and lows in family experiences.

His observation follows,

I have experienced fruitfulness of ministry in seasons when my home was in chaos and in seasons my home was thriving. I have also experienced a lack of fruit in ministry in both types of seasons. With that said, I have witnessed a type of lasting fruitfulness that is dramatically increased when broad ministry has flowed from what was already taking place within my family and in my home. I see a direct correlation between the health and wholeness experienced in my household and the health and wholeness expressed in broader ministry contexts.

Jimmy confirms a similar message in his story sharing it “required me to go slower in ministry at times in order to better nurture family relationships to health. Slow on the front end, but seems to be producing more lasting, long term fruit both at home and in ministry.”

Will leads an organic church network. He comments on hardships that apostolic ministry can place on families in terms of cultural inconvenience. He states,

Apostles are sent ones, which can be a trial for families. I work closely with several apostolic families and they are incredible, but God had to put together some unique people to make it work. One couple I know have had 35 different residences around the world in 35 years of marriage. Another couple just spent two years on the road driving to 43 different states...husband, wife, four little kids and a dog. My balance is that my spouse and I are very independent people with unique callings/ministries. I stockpile a lot of frequent flier miles. I have taken my kids with me on trips over the years so they know firsthand what God is doing and become part of it, get a global perspective on life, have quality time with dad, and see my travel as a perk rather than a detriment to their childhood.

These leaders tell of times in which they purposely needed to slow down. Others demonstrated creativity in the incorporation of their family in their ministry. Family involvement is frequently described among these surveys. Will further describes his experience saying, “My family has traveled with me all over the world and been part of

the ministry I do. Many of the stories told include them. I do believe that the Lord entrusts greater things to those who are faithful with the things already given to them.”

Paul tells of how his house was a significant context for training other leaders. He explains, “I use my home as a training base to raise Pastors, Evangelists and Church planters. The trainees get a first hand exposure to the way I lead and steward my family relationships hence they get impacted to be the same kind of leader like me.”

The experiences described by Will and Paul demonstrate two benefits of the household as a context for ministry. One models how the family is impacted by their continual exposure and participation in their parent’s ministry. The other models how others are able to learn by observing the real life person rather than only receiving information from the person in a context-less way.

The household is a significant learning context. Children and students absorb a lot through a leader’s use of environments. Leaders choose the environments in which they are known. These leaders surveyed express the importance of being known in the context of their family. They acknowledge that who they are at home allows for significant impartation. Bob shares, “The influence I have most of all is that of a father. Learning how to father my sons well, having been taught by God how to be a good father has opened the door to being father to many.” Ken explains, “As we have put into practice keeping our love on and having healthy relationships within our family, this has been imparted to our ministry. We have set our marriage and family as a model (although imperfect and a work in progress) to those we minister to.” Steve agrees, “When our consciences are clean when it relates to ‘home life’ then it releases us into more fruitful ministry. As a result promotion comes from the Lord and I have personally seen that my

sacrifices for my family fosters the favor of the Lord on our lives and “promotions” is simply an overflow of that.” Finally, Harrison states, “I have no desire to succeed in ministry where I’ve not succeeded at home. The life of the disciple is about relationships. I can’t tell others how to live if I can’t display it with those closest to me.”

These leaders also learn a lot from the process of parenting and from those that they are leading. Art has coached hundreds of leaders within a movement of house churches. He tells about some of the skills he sees that are common to both apostolic leaders and parents. He lists,

prayer (carrying family members in your heart), blessing (speaking to members about their identity and destiny), thinking developmentally (leading/parenting that is dynamic and not static, leading in a way that is appropriate to the member(s) developmental stage), facilitating (seeing the group/family as a whole and giving work to the group), eduction (drawing out the grace from each one), coaching, staying present without taking on anxiety (Gilbert), sharing on heart level (checking in), etc.

Art’s description shows a present, thoughtful, and attentive leader who cares for the individuals who are before him.

Kelly articulately describes how her house has provided a significant learning context for her and Adam. She expounds,

As we have learned to love and honor and see and draw out the greatness in our kids, this relational principle has caused us to look for and draw out the greatness in others. We have learned how powerful it is to encourage and empower the strengths in others. I have learned that many times a really strong quality (negative or positive) is usually a reflection of a gift. We have learned to look for and draw that gift out instead of being put off by it or offended by the quality. We have learned to cultivate honor and love for our kids and one another above being right or getting our ‘way’. We have learned to value what each one brings to the table....to search out the treasure of who they are. These principles have cultivated ‘eyes’ to search out the treasure in others and find ways to equip, empower, and release individuals to be who they were called to be. We have grown in our prophetic gifts, our worship leading gifts, our ability to teach and train, and in many other areas by first doing these things with our children and

with one another. When we do something (almost anything) publicly it has usually been done on a smaller scale with our children and with one another first.

Kelly and Adam found their house as a significant training ground for their own practices in leadership. In that, both their biological and spiritual children became significant beneficiaries. They were able to participate in collective growth in shared developmental process. More than beneficiaries of a developmental process, all who participate get the joy of being with one another and accurately seeing one another.

In as much as the family including both parents and children learn together or apostolic leaders and disciples learn together in the context of the household, these leaders also report that the healthy family unit is an embodiment of the gospel and is attractive to unbelievers. The healthy family unit has the power to create conversation among unbelievers regarding the kingdom of God. Paul tells a story of how his family has been an integral part of a vibrant ministry. He gives detail saying,

My wife and I have led a Church planting movement for the last 34 years in our nation. This Church planting movement has been instrumental in planting 1865 churches and in sending missionaries to India, Bangladesh, The United Kingdom, New Zealand, Australia, The United Arab Emirates and Germany. Our method has been presence evangelism. The way we live and conduct our lives in dark areas of the world should open the eyes of the lost to the gospel of the kingdom. Keep loving people until they ask you why. When they ask you why, you have earned an opportunity to share what Jesus is doing in your life and family.

Jaclyn tells a similar story thus,

Our family has been one of the biggest witnesses that draw people to the Lord in China. The way my husband and I treat one another, and the love and honor we also demonstrate toward our children is a constant source of interest, making others very hungry for the same. . . . So when people seeing healthy, strong, close, loving, connected relationships it tends to be a witness of love that is very tangible and also acts like a mirror to them (showing the need in their own lives).

These families embody the gospel because the reality of the gospel is the kingdom of heaven coming on earth. Heaven's reality is a family. The offer of God is to be incorporated into a family in which God is the father.

Influences of Family and Ministry on One Another

For the following two questions, participants were asked to indicate if they recognize that one has had a greater influence. Recognition was given that family and ministry influence one another. It is not overly helpful to distinguish strongly between them. Yet, for the purposes of this survey, these participants were asked if they could make a distinction (Chart F.3).

Influence

The participants unanimously agreed that their families have greater influence in regards to who they are in ministry than a sense that their ministry influences who they are among their family members. This affirmation demonstrates that family provides a foundational sense of identity that influences one's sense of calling. Ministry assignments may indicate aspects of identity and calling, but cannot measure up to the primacy of family contexts.

Two participants gave side comments. Nick believed that for him this is "100% of both." Art noticed a difference from what he experienced at a younger stage in life from what he currently experiences when he says, "I'm not aware that one has a greater influence at this point in my life. When I was younger, family had greater influence."

God's Voice

In answering this question, seven participants voluntarily answered both even though there was no category for both. In answering the previous question, the participants demonstrated a clear ability to choose one or the other. This may emphasize the place of influence that family has in the lives of these leaders. Yet, in answering this second question, the answer was not presented with the same confidence (F.4). When it comes to these leader's perceptions of what God wants to talk with them about many sense that God talks to them about both equally. In as much as these leaders did not answer this question with the same confidence, they still indicate a strong voice toward a sense that God speaks to them more about how to live among their families than God speaks about their ministry assignments.

Five participants added a note specifically saying they had trouble making a distinction between God talking to them about family versus ministry. Some did so because they see these strongly integrated and some because they believe God talks equally about both. Seymour asserts, "I think it is more like He speaks to me about both." Victor stated, "I cannot draw this distinction—my family is a significant, even foundational dimension of my ministry in the formation of new families of Jesus." Jordan adds, "I wondered if He might want to talk with me about family more than ministry, but I'm talking with Him more about ministry than family at times... Thus, He's gracious and a good friend and talks with me most about what I talk with Him about."

Family as Church

The participants were asked if they believe their family is an expression of church (F.5). No further clarification was asked concerning this question. Therefore, some of the analysis of this question may be assumptive.

As these leaders answered this question with almost total agreement, Will commented, “And the other way around as well! Church is a family.” It is not enough to say that family is an expression of church. One must also validate the reality that the nature of the church is a family. With the exception of one leader, these participants all see their families as an expression of church. This question is not specific enough to determine how they think about their family as an expression of church in comparison to larger expressions of church. It is significant to know that these leaders operate out of a sense that church occurs within their primary relationships. This may indicate that these leaders carry an integrated definition of church within the flow of daily life as opposed to a compartmentalized understanding. It may also allude to a definition of church that is based on relationships rather than places and events.

Family Values and Practices

The participants were asked to provide a list of values and practices that they believed to be entrustments from God that bore influence on what they imparted in their ministry assignments. Each participant listed three practices or values that they consider to be entrustments from God. The question was posed:

What 2-3 family values and/or practices do you consider to be entrustments from God which also bear influence on what you impart in your ministry assignment?

For the purposes of this research, these values and practices will be placed in four categories in order to assess common and contrasting ways that these leaders operate within their family relationships. These categories are divided by their focus of attention and explained in what follows.

The first category determined in assessing these practices is one in which leaders demonstrate their focus on the presence of God and their relationship to the person of God. Prayer is described by these leaders both in listening to God and in speaking to God. The practice of prayer was emphasized on an individual level and a group level. Consistent family worship is also noted as a high value. The term “intimacy” was given to describe the relationship with Jesus. Practices of Sabbath and the fear of the Lord were listed showing a willingness to reverently honor God as holy in their time and behavior. Lastly, Bob phrased his practice this way, “Focus on the King and His Kingdom: practiced with authenticity, modeled, and intentionally taught.” This emphasis on practicing authenticity describes the personal value that the leader places on his relating to the person of God. The second and third values of modeling and intentional teaching demonstrate that these practices are to be seen by the children, but more than seen, led, nurtured, and developed within the children’s hearts and routines.

The second category describes common practices that overflow from the intimate attention to God toward intimate relational ability with others. The most frequently used term among these leaders was “honor.” These leaders describe the atmosphere of their home as a culture of honor. This culture is given detail by phrasings such as “treating each other as uncommon, holy, etc.” and intentionally looking for how one can value the giftedness, unique personality, and disposition of each individual. Harrison stated,

“Celebrate the individual for who they are, and not stumble over who they’re not.” He added, “Give each person the freedom to become what God designed to be, not what I think they should be. Empower them, not control them.”

Unconditional love was the second most frequent description of the atmosphere of the home. It was noted that this is intentional and challenging. The third most frequent practice is an extension of love. It is intentionally listening to the hearts of individuals. The listening posture is to facilitate a conversation in which the participants understand one another. It is the exercised value of knowing and being known. Jaclyn describes her goal in this saying, “My goal is ALWAYS connection. Having a strong heart connection is more important than being right.”

In addition to listening to their children’s hearts, these leaders draw out their children’s interactions with God. One leader named it this way, “Valuing what the others hear the Lord saying, and prophesying over one another on a regular basis.” This means that they are modeling and nurturing the ability to recognize and understand God’s voice. Further, it is perceived as an agreement with God in how he sees the family and the individuals.

The third category represents the way in which the leader takes responsibility for leadership within the home. Harrison describes that he recognizes it as his responsibility to shape the atmosphere of both his nuclear family and his spiritual family. He articulates, “The atmosphere of the home – sacrificial love, honor, fun – are my responsibility in both worlds.” Victor recognizes that in order to take responsibility in his own home, it is important for him to listen to his own heart “through purposeful discipline.” Leaders who know themselves model the values of integrity and authenticity.

These leaders consider it their responsibility to create an atmosphere of self-control. These leaders do not take it upon themselves to control each person; rather they teach them to be powerful individuals. They empower their children to live into the identity God is building into them. Yet, the power that each person exercises is not primarily for the sake of the individual; on the other hand, it is for building up one another as a family.

The fourth category builds from category three. These leaders are intentional in their leadership and take responsibility for the culture. This category emphasizes righteous practices and a righteous mindset nurtured by these leaders. These practices were intentionally lived, modeled, and taught. These values listed include integrity, honesty, and transparency. Further practices listed are generosity, faithfulness, humility, repentance, forgiveness, and servanthood.

These leaders are intentional in how they teach these values and practices. They use varying terms to describe themselves and their goals in leading their families using terms such as spiritual father, servant leadership, training, equipping, multiplying, releasing, and discipling. Listening and asking good questions are approaches to leadership employed by apostolic leaders toward their children. Jaclyn wants to promote safety among her children in the way she leads. She says, “I am a safe place. When a member of my family makes a mistake, I am the safest place they could run.”

Lastly, these leaders give vision for togetherness. Paul states, “My wife and I always minister together. When our kids were small and even when they were teenagers, we traveled together and shared ministry.” He adds, “As family, my wife and I and kids always talked about our family’, personal dreams and vision. We share a common

ministry vision as family.” These leaders felt it is important to move as a family into what God provides. They empower individuals for the joy of the whole. They realize that unity between empowered, powerful individuals makes for a strong family. Yet, these leaders are able to instill to their children that they are stronger together than they are alone.

These values and practices championed in the homes of these apostolic leaders embody what some have called the “one another” passages in the New Testament. The New Testament gives regular prompting to the believers that they are to daily encourage one another, love one another, bear one another’s burdens, forgive one another, and teach one another. The natural context for these to be practiced is within the family and among primary relationships. This appears to be why the early church was made up of households and why these leaders surveyed have found such success in multiplying vibrant kingdom ministry.

Words of Wisdom

In concluding the survey, leaders were asked if they had a word of wisdom that pertains to the topic. Many of these leaders offered their thoughts. Three of these words have been chosen to share in this research as they add beyond what has been previously mentioned toward the scope of how they think about relationships.

Humility in Relationships

Harrison offers, “Relationships are no more difficult than serving and walking in humility.” In saying this, Harrison is emphasizing that critical to an apostolic culture is humility. Apostolic ministry is relational to its core and creates a relational culture. In

order to see a healthy culture, apostles must impart humility among the members of the family system.

Primary Context for Practicing Gifts

Holden and his wife have been exploring a word that they believe they received from God during a time of prayer. They have been testing this word and discovering that it bears truth. Holden poses, “The gifts we nurture in public event-oriented ministry are available to us predominately in those settings. The gifts we nurture in the most intimate setting of our life, among family, become life-style and are available to us in every circumstance and situation.”

Many have seen leaders model kingdom practices from a platform in event settings. This has socialized a culture to believe that many of the gifts and opportunities for service are best implemented in these settings. This can lead to a sterile people who are ill equipped to take their gifts and abilities into their homes or other public places. Holden argues that when one is intentional to place emphasis on their primary practices of giftedness and their pursuit of God within their family system, these gifts will be available in every place of their lives.

Parents and Children

Adam gives perspective in equipping parents to honor their role and to honor their children. Adam argues,

I believe the church has not done enough to empower young and old and has modeled that parents are stupid when it come to raising up their children. I am so thankful for all who are changing that in the church! The church is to come alongside of parents, not take the place. As I have worked as a youth pastor and

associate pastor for 14 years, everybody wants us to fix their problems with their youth or children. They are the best gift and God has entrusted us with them to train, equip and release them into the world to bring heaven to earth. . . . The family is the church!”

Adam’s word of wisdom, as a last word of this analysis, promotes an important admonition for North American culture that is necessary for a true paradigm shift in apostolic thinking. This shift highlights the need for apostolic leaders to take responsibility for equipping parents in their responsibilities of taking care of their first entrustments from God. These responsibilities cannot be exported to others if an apostolic culture will take shape. Parents are to be empowered and their eyes are to be opened to see their children as God sees them. The kingdom belongs to children. They are mighty participants of heaven’s culture now. The church is a family and everyone participates.

APPENDIX E

APOSTOLIC ENTRUSTMENT SURVEY

Apostolic Entrustment Survey

Please understand that by participating in this survey you are consenting to participation in a doctoral project and the results will be documented. Your name with NOT be shared, given, or published.

The purpose of this overall project is to understand how apostolic practices imparted and implemented in the context of families may be imparted and implemented from one family to another. The hypothesis to be tested is family units who are equipped in and apply apostolic practices will see an increase in their ability to impart those practices to other family units.

This survey aims to assess how one's stewardship of family relationships may impact how God promotes them toward greater ministry influence. (Please forgive the compartmentalized language in which family and ministry are sharply differentiated in this survey. One hope for this project is to create greater unity of a holistic family and ministry reality.)

Please select your age category:

19-29____ 30-39____ 40-49 ____ 50-59____ 60+____

Please select your gender: Male ____ Female____

Please describe your family's ethnic makeup:

African American	_____
American Indian / Alaska Natives	_____
Asian / Pacific Islanders	_____
Hispanic / Latino	_____
Middle Eastern	_____
White, Caucasian	_____
Other_____	_____

Please describe the ethnicity of your ministry context:

African American	_____
American Indian / Alaska Natives	_____
Asian / Pacific Islanders	_____
Hispanic / Latino	_____
Middle Eastern	_____
White, Caucasian	_____
Other_____	_____

1. You have been invited to participate in this survey as the character of your ministry or your spouse's ministry has been recognized as apostolic. Do you consider your ministry to be apostolic?

YES _____ NO _____

If yes, do you have a working definition for the term apostolic?

If no, do you have a term that you use to describe your ministry?

2. Do you believe how one operates in their family relationships bears influence on how one will operate in his/her ministry assignment?

YES _____ NO _____

If yes, how so?

3. Do you see a correlation between how you have stewarded the relationships within your family and how the Lord has promoted you in your ministry assignment?

YES _____ NO _____

If yes, can you briefly describe how the stewardship of family relationships has impacted the fruitfulness of your ministry?

Family life and ministry life influence one another. For these next two questions, please indicate if you recognize that one has had a greater influence.

4. Which would you say seems MORE descriptive of your experience:

___ My ministry influences who I am in my family.

Or

___ My family influences who I am in my ministry.

5. Which would you say seems MORE descriptive of your experience:

___ God talks to me more about my family than my ministry

Or

___ God talks to me more about my ministry than my family

6. Do you believe that it is God's desire that one's promotion in ministry flows from stewardship of family relationships?

YES ___ NO ___

7. Do you think of your family as an expression of the church?

YES ___ NO ___

8. What 2-3 family values and/or practices do you consider to be entrustments from God which also bear influence on what you impart in your ministry assignment?

1.

2.

3.

9. Understandings of family composition vary among different cultures. This survey would like to know who you were thinking of as you answered questions in regards to your family. Please indicate how many members are a part of your family beside the relevant categories. (Please limit your answer to those whom you were thinking of as you answered the questions above.)

Spouse	_____
Biological Children	_____
Adopted Children	_____
Spiritual Children	_____
Grandchildren	_____
Close Friends	_____
Co-Laborers	_____
Parents	_____
Grandparents	_____
Spiritual Parents	_____
Uncles and Aunts	_____
Cousins	_____
Nephews and Nieces	_____
Other_____	_____

10. If you have an additional comment or word of wisdom you would like to present bearing on this topic you are welcome to do so here:

APPENDIX F

MEASURED SURVEY DATA AND OUTCOMES

Chart F.1 Apostles' Perceptions of Household Members

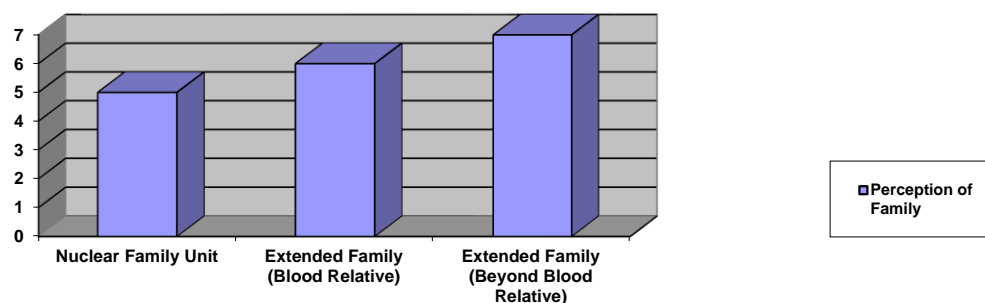


Chart F.2 Apostle's Perceptions of How Stewardship of Family Impacts Ministry

- Question #1) General Belief: Do you believe how one operates in their family relationships bears influence on how one will operate in his/her ministry assignment?
- Question #2) Personal Sense: Do you see a correlation between how you have stewarded the relationships within your family and how the Lord has promoted you in your ministry assignment?
- Question #3) God's Design: Do you believe that it is God's desire that one's promotion in ministry flows from stewardship of family relationships?

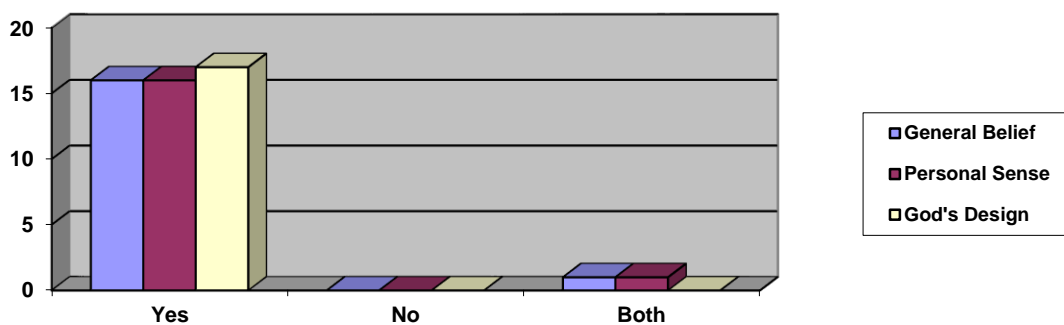
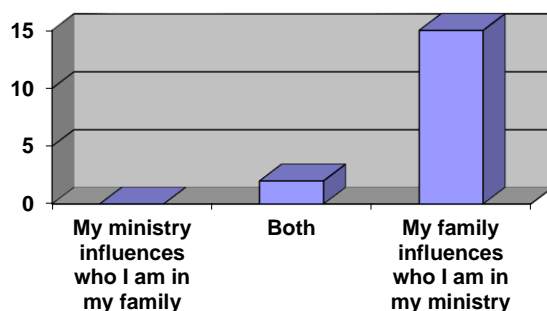


Chart F.3 Apostles' Comparison of Influences Between Family and Ministry

Which would you say seems MORE descriptive of your experience:

___ My ministry influences who I am in my family.

___ My family influences who I am in my ministry.



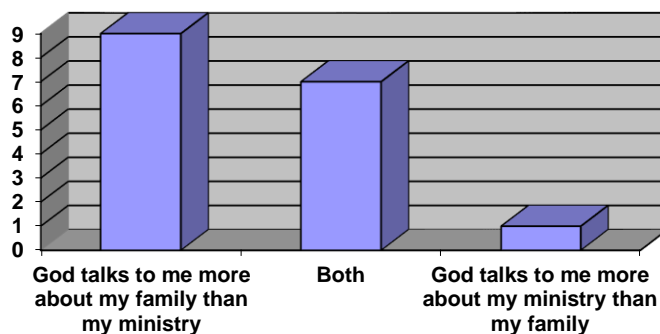
Which would you say seems MORE descriptive of your experience

Chart F.4 Apostle's Comparison of God's Voice Regarding Family and Ministry

Which would you say seems MORE descriptive of your experience:

___ God talks to me more about my family than my ministry

___ God talks to me more about my ministry than my family

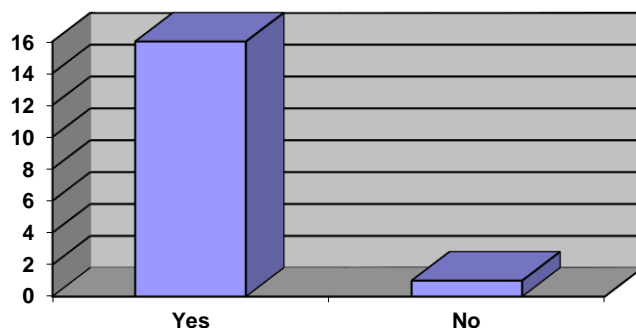


Which would you say seems MORE descriptive of your experience

Chart F.5 Apostles' Perception of Household As Expression of Church

Do you think of your family as an expression of the church?

___ Yes ___ No



Do you think of your family as an expression of the church?

BIBLIOGRAPHY

- Agnew, Francis H. "The Origin of the NT Apostle-Concept: A Review of Research." *Journal of Biblical Literature* 105 (1986): 75-96.
- Ahn, Che. "VOA 2012 MP3—Session 01" (MP3). Sermon, Lancaster Marriott at Penn Square, Lancaster, PA, October 17, 2012.
- Allmen, Daniel Von. *La Famille de Dieu: La Symbolique Familiale Dans Le Paulinisme*. Fribourg, Suisse: Editions Universitaires, 1981.
- Anderson, Amy S. *When You Come Together: Challenging the Church to an Interactive Relationship with God*. LaVergne, TN: Being Church, 2010.
- Anderson, Bernhard W. *Contours of Old Testament Theology*. Minneapolis, MN: Augsburg Fortress Publishers, 1999.
- Arnold, Clinton E. *Power and Magic: The Concept of Power in Ephesians in Light of Its Historical Setting*. Cambridge, England: Cambridge University Press, 1989.
- Atkerson, Steve. *Toward a House Church Theology*. Atlanta, GA: New Testament Restoration Foundations, 1998.
- Atwood, Craig D. *The Theology of the Czech Brethren from Hus to Comenius*. University Park, PA: Penn State University Press, 2013.
- Aune, David E. *Apocalypticism, Prophecy, and Magic in Early Christianity: Collected Essays*. Grand Rapids, MI: Baker Academic, 2008.
- _____. *Prophecy in Early Christianity and the Ancient Mediterranean World*. Grand Rapids, MI: Eerdmans, 1983.
- Baker, Heidi. *Compelled by Love: How to Change the World through the Simple Power of Love in Action*. Lake Mary, FL: Charisma House, 2008.
- Banks, Robert. *Paul's Idea of Community: The Early House Churches in Their Cultural Setting*, Rev. ed. Peabody, MA: Hendrickson Publishers, 2002.

- Barclay, John M. G. "The Family as the Bearer of Religion in Judaism and Early Christianity." In *Constructing Early Christian Families: Family as Social Reality and Metaphor*, edited by Halvor Moxnes, 66-80. New York, NY: Routledge, 1997.
- Barnett, P. W. *Dictionary of Paul and His Letters*. Downers Grove, IL: IVP Academic, 1993.
- Bartchy, S. Scott, ed. "Community of Goods in Acts: Idealization or Social Reality?" In *The Future of Early Christianity: Essays in Honor of Helmut Koester*, 309-18. Minneapolis, MN: Fortress Press, 1991.
- Barth, Markus. *Ephesians 1-3*. New Haven, CT: Yale University Press, 1974.
- _____. "Traditions in Ephesians." *New Testament Studies* 30 no. 1 (January 1984): 3-25.
- Baucham, Voddie. *Family Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk with God*. Wheaton, IL: Crossway Books, 2011.
- Bauckham, Richard, ed. *The Gospels for All Christians: Rethinking the Gospel Audiences*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1998.
- Bickle, Mike. "Dating and Preparation for Marriage." (Audio). Sermon, Forerunner Christian Fellowship, Grandview, MO, May 16, 2014. Accessed May 27, 2014. <http://mikebickle.org/resources/resource/3565>.
- _____. "Encountering Jesus Session 1 the Early Days, Cairo, and the 1983 Solemn Assembly: Visions, Revelations, Angelic Activity from Ithop-kc's Prophetic History" (Transcript). Sermon, International House of Prayer, Kansas City, MO, September 17, 2009. Accessed May 27, 2014. http://www.mikebickle.org.edgesuite.net/MikeBickle_VOD/2009/20090917A-T-The_Early_Days_Cairo_Egypt_and_the_Solemn_Assembly_IPH01.pdf.
- _____. *Growing in the Prophetic: A Practical, Biblical Guide to Dreams, Visions, and Spiritual Gifts*. Lake Mary, FL: Charisma House, 2008.
- _____. "Walking in the Spirit: Faith, Hope, and Love" (Video). Sermon, Forerunner Christian Fellowship, Grandview, MO, February 4, 2007. Accessed May 27, 2014. http://mikebickle.org/resources/resource/1370?return_url=http%3A%2F%2Fmikebickle.org%2Fresources%2Fsearch%2F%3Fsearch_terms%3Dfaith%2Bhope%2Blove%26x%3D0%26y%3D0.
- Bickle, Mike, and Brian Kim. *7 Commitments of a Forerunner*. Kansas City, MO: Forerunner Publishing, 2009.

- Bilezikian, Gilbert G. *Community 101: Reclaiming the Church as Community of Oneness*. Grand Rapids, MI: Zondervan, 1997.
- Blackburn, W. Ross. *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus (New Studies in Biblical Theology)*. Downers Grove, IL: IVP Academic, 2012.
- Birger A. Pearson, A. Thomas Kraabel, George W. E. Nickelsburg, and Norman R. Petersen, eds. *The Future of Early Christianity: Essays in Honor of Helmut Koester*. Minneapolis, MN: Fortress Press, 1991.
- Bosch, David Jacobus. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Books, 1991.
- Brafman, Ori, and Rod A. Beckstrom. *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations*. New York, NY: Portfolio Trade, 2008.
- Breen, Mike. "Why the Missional Movement Will Fail." *Mike Breen and 3DM (Blog)*, September 12, 2011. Accessed May 26, 2014. <http://mikebreen.wordpress.com/2011/09/12/why-the-missional-movement-will-fail/>.
- Brooks, James A., and Carlton L. Winbery. *Syntax of New Testament Greek*. Washington DC: University Press of America, 1979.
- Bruckner, James K. *Exodus*. Peabody, MA: Hendrickson Publishers, 2008.
- Bruner, Kurt D., and Steve Stroope. *It Starts at Home: A Practical Guide to Nurturing Lifelong Faith*. Chicago, IL: Moody Publishers, 2010.
- Cannistraci, David. *Apostles and the Emerging Apostolic Movement*. Ventura, CA: Renew Books, 1996.
- Chapman, Gary D. *The 5 Love Languages: The Secret to Love That Lasts*. Chicago, IL: Northfield Publishing, 2015.
- Cho, Paul Yong-gi, and Harold Hostetler. *Successful Home Cell Groups*. Plainfield, NJ: Logos International, 1981.
- Claiborne, Shane, and Jonathan Wilson-Hartgrove. *Common Prayer: A Liturgy for Ordinary Radicals*. Grand Rapids, MI: Zondervan, 2012.
- Claiborne, Shane. *The Irresistible Revolution: Living as an Ordinary Radical*. Grand Rapids, MI: Zondervan, 2006.
- Clark, Randy. *There Is More! The Secret to Experiencing God's Power to Change Your Life*. Minneapolis, MN: Chosen Books, 2013.

- Clifford, Richard J. "Tent of El and the Israelite Tent of Meeting." *Catholic Biblical Quarterly* 33, no. 2 (April 1971): 221-227.
- Collins, Jim. *Good to Great: Why Some Companies Make the Leap—and Others Don't*. New York, NY: HarperBusiness, 2001.
- Comiskey, Joel. *Biblical Foundations for the Cell-Based Church: Developing Disciples Who Make Disciples*. Moreno, CA: CCS Publishing, 2012.
- Cooke, Graham, and Gary Goodell. *Permission Granted to Do Church Differently in the 21st Century*. Shippensburg, PA: Destiny Image Publishers, 2006.
- Cordeiro, Wayne, Francis Chan, and Larry W. Osborne. *Sifted: Pursuing Growth through Trials, Challenges, and Disappointments*. Grand Rapids, MI: Zondervan, 2012.
- Crabb, Lawrence J. *The Safest Place On Earth: Where People Connect and Are Forever Changed*. Nashville, TN: Word Publishers, 1999.
- Dale, Tony, Felicity Dale, and George Barna. *The Rabbit & the Elephant: Why Small Is the New Big for Today's Church*. Carol Stream, IL: BarnaBooks, 2009.
- Dedmon, Kevin. *The Ultimate Treasure Hunt: A Guide to Supernatural Evangelism through Supernatural Encounters*. Shippensburg, PA: Destiny Image Publishers, 2007.
- Dillard, Raymond B., and Tremper Longman III. *An Introduction to the Old Testament*. Grand Rapids, MI: Zondervan, 1994.
- Donahue, Bill, and Russ Robinson. *Building a Church of Small Groups: A Place Where Nobody Stands Alone*. Grand Rapids, MI: Zondervan, 2001.
- Dozeman, Thomas B. *Exodus*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2009.
- Dreyer, Frederick. *The Genesis of Methodism*. Bethlehem, PA: Lehigh University Press, 1999.
- Dunn, James D. G. *The Theology of Paul the Apostle*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1998.
- _____. *The Theology of Paul's Letter to the Galatians*. Cambridge, England: Cambridge University Press, 1993.
- Durham, John I. *Exodus*. Waco, TX: Thomas Nelson, 1987.

- Eckhardt, John. *Leadershift: Transitioning from the Pastoral to the Apostolic*. Chicago, IL: Crusaders Ministries, 2000.
- _____. "Word Study: 'Apostle'." <http://www.impactnetwork.net>. Accessed April 24, 2014. <http://www.impactnetwork.net/pdf/apostle.pdf>.
- Ellas, John W. *Church Growth through Groups: Strategies for Varying Levels of Christian Community*. Searcy, AR: Resource Publications, 1990.
- Elliott, John H. *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy*. Philadelphia, PA: Fortress Press, 1981.
- Enns, Peter. *Exodus*. Grand Rapids, MI: Zondervan, 2000.
- Esler, Philip F. "Family Imagery and Christian Identity in Gal 5:13 to 6:10." In *Constructing Early Christian Families: Family as Social Reality and Metaphor*, edited by Halvor Moxnes, 121-49. New York, NY: Routledge, 1997.
- Farnell, F. David. "Fallible New Testament Prophecy/Prophets: A Critique of Wayne Grudem's Hypothesis." *Master's Seminary Journal* 2, no. 2 (Fall, 1991): 157-179.
- Fee, Gordon D. *Paul, the Spirit, and the People of God*. Peabody, MA: Hendrickson Publishers, Inc. 1996.
- Finger, Reta Halteman. *Roman House Churches for Today: A Practical Guide for Small Groups*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2007.
- Foster, Richard J. *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. San Francisco, CA: HarperSanFrancisco, 1998.
- Fox, J. Mark. *Planting a Family-Integrated Church*. Elon, NC: Xulon Press, 2008.
- Fretheim, Terence E. *Exodus*. Louisville, KY: Westminster John Knox Press, 1991.
- _____. *The Pentateuch*. Nashville, TN: Abingdon Press, 1996.
- Friesen, Steven J. *Imperial Cults and the Apocalypse of John: Reading Revelation in the Ruins*. New York, NY: Oxford University Press, 2006.
- Frost, Michael. *Exiles: Living Missionally in a Post-Christian Culture*. Peabody, MA: Hendrickson Publishers, 2006.
- _____. *The Road to Missional: Journey to the Center of the Church*. Grand Rapids, MI: Baker Books, 2011.

- Frost, Michael, and Alan Hirsch. *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church*. Peabody, MA: Hendrickson Publishers, 2003.
- Garber, Steven. *The Fabric of Faithfulness: Weaving Together Belief and Behavior*. Downers Grove, IL: IVP Books, 2007.
- Garrett, James W. "Translocal Ministry in the New Testament Church." A paper delivered at the New Testament Church Conclave, May 19, 2005. Accessed April 24, 2014. <http://www.doulospress.org/pprs.php>.
- Garrison, David. *Church Planting Movements: How God Is Redeeming a Lost World*. Midlothian, VA: Wigtake Resources, 2003.
- Gauvain, Mary, and Michael Cole. *Readings on the Development of Children*. 2nd ed. New York, NY: W.H. Freeman & Co, 1993.
- Gehring, Roger W. *House Church and Mission: The Importance of Household Structures in Early Christianity*. Peabody, MA: Baker Academic, 2009.
- Gelder, Craig Van. *The Ministry of the Missional Church: A Community Led by the Spirit*. Grand Rapids, MI: Baker Books, 2007.
- Gibbs, Eddie. *Churchnext: Quantum Changes in How We Do Ministry*. Downers Grove, IL: InterVarsity Press, 2000.
- Gibbs, Eddie, and Ryan K. Bolger. *Emerging Churches: Creating Christian Community in Postmodern Cultures*. Grand Rapids, MI: Baker Academic, 2005.
- Giles, Kevin. *What On Earth Is the Church? An Exploration in New Testament Theology*. Eugene, OR: Wipf & Stock, 1995.
- Gorman, Julie. *Community that Is Christian*. Grand Rapids, MI: Baker Books, 2002.
- Gowan, Donald E. *Theology in Exodus: Biblical Theology in the Form of a Commentary*. Louisville, KY: Westminster John Knox Press, 1994.
- Green, Joel B., Jeannine K. Brown, and Nicholas Perrin, eds. *Dictionary of Jesus and the Gospels*. 2nd ed. Downers Grove, IL: IVP Academic, 1992.
- Greig, Gary S., and Catherine B. Greig. *Power Evangelism: Learning to Depend on the Holy Spirit, His Healing, His Gifts, & His Power to Follow the Pattern of Jesus' Kingdom Ministry*. N.p.: University Prayer Network, February, 2003. Accessed May 25, 2014. <http://www.cwgministries.org/sites/default/files/files/books/Power-Evangelism.pdf>.

- Grenz, Stanley J. *A Primer on Postmodernism*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1996.
- Grudem, Wayne A. *The Gift of Prophecy in 1 Corinthians*. Washington DC: University Press of America, Inc. 1982.
- _____. *The Gift of Prophecy in the New Testament and Today*. Westchester, IL: Crossway, 1988, 14-15.
- Guder, Darrell L. *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids, MI: W.B. Eerdmans Publishers, 1998.
- Halter, Hugh, and Matt Smay. *And: The Gathered and Scattered Church*. Grand Rapids, MI: Zondervan, 2010.
- _____. *The Tangible Kingdom: Creating Incarnational Community*. San Francisco, CA: Jossey-Bass, 2008.
- Hawkins, Greg L., and Cally Parkinson. *Reveal: Where Are You?* Barrington, IL: Willow Creek Resources, 2007.
- Hawthorne, Gerald F., Ralph P. Martin, and Daniel G. Reid, eds. *Dictionary of Paul and His Letters*. Downers Grove, IL: IVP Academic, 1993.
- Hellerman, Joseph H. *The Ancient Church as Family*. Minneapolis, MN: Fortress Press, 2001.
- _____. *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community*. Nashville, TN: B & H Academic, 2009.
- Hirsch, Alan. *The Forgotten Ways: Reactivating the Missional Church*. Grand Rapids, MI: Brazos Press, 2006.
- Hirsch, Alan, and Tim Catchim. *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church*. San Francisco, CA: Jossey-Bass, 2012.
- Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids, MI: Baker Academic, 2002.
- Holmen, Mark. *Faith Begins at Home*. Ventura, CA: Regal Books, 2005.
- Houlden, J. L. *Paul's Letters from Prison: Philippians, Colossians, Philemon, and Ephesians*. Philadelphia, PA: Westminster John Knox Press, 1978.
- Hyatt, Eddie L. *2000 Years of Charismatic Christianity*. Lake Mary, FL: Charisma House, 2002.

- Hybels, Bill, Mark Mittelberg, and Lee Strobel. *Becoming a Contagious Christian Live Seminar: Communicating Your Faith in a Style That Fits You*. Grand Rapids, MI: Zondervan, 2000.
- Hybels, Bill. *Courageous Leadership*. Grand Rapids, MI: Zondervan, 2002.
- Hybels, Bill, and LaVonne Neff. *Too Busy Not to Pray: Slowing Down to Be with God*. Downers Grove, IL: InterVarsity Press, 1998.
- Jeffers, James S. *Conflict at Rome: Social Order and Hierarchy in Early Christianity*. Minneapolis, MN: Fortress Press, 1991.
- Job, Beresford. *Biblical Church: A Challenge to Unscriptural Traditions and Practice*. Epping, England: Bethany Publishing, 2007.
- Johnson, Bill. *Hosting the Presence: Unveiling Heaven's Agenda*. Shippensburg, PA: Destiny Image Publishers, 2012.
- _____. *Intentional Parenting: Kingdom Perspective on Raising Revivalists*. N.p.: Bill Johnson, 2013. Kindle edition.
- _____. *When Heaven Invades Earth*. Shippensburg, PA: Destiny Image Publishers, 2005.
- Johnson, Bill, and Randy Clark. *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick*. Grand Rapids, MI: Chosen, 2011.
- Joyner, Rick. *The Apostolic Ministry*. Fort Mill, SC: MorningStar Publications, 2006.
- _____. *Three Witnesses: John Hus, Jon Amos Comenius, and Count Nikolaus Ludwig von Zinzendorf*. Fort Mill, SC: MorningStar Publications, 1997.
- Keel, Tim. *Intuitive Leadership: Embracing a Paradigm of Narrative, Metaphor, and Chaos*. Grand Rapids, MI: Baker Books, 2007.
- Keener, Craig S. *Miracles: The Credibility of the New Testament Accounts*. Grand Rapids, MI: Baker Academic, 2011.
- Khong, Lawrence. *The Apostolic Cell Church: Practical Strategies for Growth and Outreach*. Singapore: TOUCH Ministries International, 2000.
- Kimball, Dan. *The Emerging Church: Vintage Christianity for New Generations*. Grand Rapids, MI: Zondervan, 2003.
- King, Paul L. "The Modern Prophetic Movement in Historical Context." *Refleks* 1 (April 2007): 44-66.

- _____. "The New Apostolic Movement in Historical Context." *Refleks* 1 (May 1, 2006): 60-88.
- _____. *Only Believe: Examining the Origin and Development of Classic and Contemporary Word of Faith Theologies*. Tulsa, OK: Word & Spirit Press, 2008.
- Klauck, Hans Josef. *Hausgemeinde Und Hauskirche Im Urchristentum*. Stuttgart: Katholisches Bibelwerk, 1981.
- Koester, Helmut. *Ephesos Metropolis of Asia: An Interdisciplinary Approach to Its Archaeology, Religion, and Culture*. Cambridge, MA: Harvard University Press, 2004.
- _____. "History, Culture, and Religion of the Hellenistic Age." In *Introduction to the New Testament*. Vol. 1, Philadelphia, PA: Fortress Press, 1982.
- Kreider, Alan and Eleanor Kreider. *Worship & Mission After Christendom*. Harrisonburg, VA: Herald Press, 2011.
- Kreider, Larry & Floyd McClung. *Starting a House Church*. Ventura, CA: Regal, 2007.
- Kreider, Larry. "There's a New Church Emerging." Dove International, 2011. Accessed May 27, 2014. <http://www.dcfi.org/resources/articles/there%E2%80%99s-a-new-church-emerging>.
- Kruse, C. G. *Dictionary of Jesus and the Gospels*. Downers Grove, IL: IVP Academic, 1992.
- Langford, Thomas A. *Reflections on Grace*. Eugene, OR: Cascade Books, 2007.
- Lewis, A. J. *Zinzendorf, the Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*. London: SCM Press, 1962.
- Lewis, T. and B. "As for Me and My House: The Family in the Purposes of God." In "March-April," ed. Rick Wood. Special issue, *Mission Frontiers* (March 01, 2012): 1. Accessed April 24, 2014. <https://www.missionfrontiers.org/issue/article/as-for-me-and-my-house>.
- Lincoln, Andrew T. *Ephesians*. Nashville, TN: Thomas Nelson, 1990.
- Lohfink, Gerhard. *Jesus and Community: The Social Dimension of Christian Faith*. Philadelphia, PA: Fortress Press, 1984.
- Machen, J Gresham. *New Testament Greek for Beginners*. New York, NY: Macmillan Pub. Co., 1951.

- Maier, Harry O. *Dissertations Sr. Vol. 1, The Social Setting of the Ministry as Reflected in the Writings of Hermas, Clement and Ignatius*. Waterloo, ON: Published for the Canadian Corp. for Studies in Religion/Corporation Canadienne des Sciences Religieuses by Wilfrid Laurier University Press, 1991.
- Malina, Bruce J. *Christian Origins and Cultural Anthropology: Practical Models for Biblical Interpretation*. Atlanta, GA: John Knox Press, 1986.
- _____. *The New Testament World: Insights from Cultural Anthropology*. 3rd ed. Louisville, KY: Westminster John Knox Press, 2001.
- Mann, Thomas W. *The Book of the Torah: The Narrative Integrity of the Pentateuch*. Atlanta, GA: Westminster John Knox Press, 1988.
- Martin, Ralph P. *Ephesians, Colossians, and Philemon*. Atlanta, GA: Westminster John Knox Press, 1992.
- Mason, J. C. S. *The Moravian Church and the Missionary Awakening in England, 1760-1800*. Chippenham, Wiltshire, Great Britain: Antony Rowe, Ltd., 2001.
- McLaren, Brian D. *The Church on the Other Side: Exploring the Radical Future of the Local Congregation*. Grand Rapids, MI: Zondervan, 2006.
- _____. *A New Kind of Christian: A Tale of Two Friends on a Spiritual Journey*. San Francisco, CA: Jossey-Bass, 2008.
- McKnight, Scot. "Five Streams of the Emerging Church: Key Elements of the Most Controversial and Misunderstood Movement in the Church Today." *Christianity Today* 51, no. 2 (2007): 35-39.
- McNeal, Reggie. *The Present Future: Six Tough Questions for the Church*. San Francisco, CA: Jossey-Bass, 2003.
- Metro Denver Economic Development Corporation. "Population." [www.metrodenver.org.http://www.metrodenver.org/demographics-communities/demographics/population.html](http://www.metrodenver.org/demographics-communities/demographics/population.html) (accessed April 26, 2013).
- _____. "Workforce-Stats." [www.metrodenver.org.http://www.metrodenver.org/workforce-profiles/workforce-stats](http://www.metrodenver.org/workforce-profiles/workforce-stats) (accessed April 26, 2013).
- Morgan, Patricia. *How to Raise Children of Destiny*. New Kensington, PA: Whitaker House, 2003.
- Morris, Frank Reinhardt. *Freedom through Psychotherapy: For Self Analysis and How to Transform Others*. CreateSpace Independent Publishing Platform, 2015.

- Motyer, J. A. *The Message of Exodus the Days of Our Pilgrimage*. Downers Grove, IL: IVP Academic, 2005.
- Moxnes, Halvor, ed. *Constructing Early Christian Families: Family as Social Reality and Metaphor*. New York, NY: Routledge, 1997.
- Muller, George. *A Narrative of Some of the Lord's Dealings with George Møller Written by Himself*. N.p.: Library of Alexandria, December 19, 2012. Kindle Edition.
- Murray, Andrew. *Key to the Missionary Problem*. Fort Washington, PA: Christian Literature Crusade, 1981.
- Neighbour, Ralph Webster. *Where Do We Go from Here? A Guidebook for the Cell Group Church*. Houston, TX: Touch Publications, 2000.
- Nouwen, Henri J. M. *The Way of the Heart*. New York, NY: Ballantine Books, 2003.
- Oldenburg, Ray. *The Great Good Place: Cafés, Coffee Shops, Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community*. New York, NY: Marlowe & Company, 1999.
- Osiek, Carolyn, and David L. Balch. *Families in the New Testament World: Households and House Churches*. Louisville, KY: Westminster John Knox Press, 1997.
- Oster, Richard. "Ephesus as a Religious Center under the Principate, I. Paganism before Constantine." In *ANRW* 2.18.3:1688-91.
- Pastor, Paul. "Farewell Franchise Ministry." *Leadership Journal* (March 5, 2014): 1. Accessed May 25, 2014. <http://www.christianitytoday.com/le/2014/march/farewell-franchise-ministry.html>.
- Pearson, Birger A., A. Thomas Kraabel, George W. E. Nickelsburg, and Norman R. Petersen, eds. *The Future of Early Christianity: Essays in Honor of Helmut Koester*. Minneapolis, MN: Fortress Press, 1991.
- Perkins, Pheme. *Ephesians*. Nashville, TN: Abingdon Press, 1997.
- Peterson, David G. "The Locus of the Church Heaven or Earth?" *The Theologian: The Internet Journal for Integrated Theology*. Accessed April 24, 2014. <http://www.theologian.org.uk/church/locus.html>.
- Propp, William H. C. *Exodus 19-40*. New Haven, CT: Yale University Press, 2006.
- Renner, Rick. *A Light in Darkness: Seven Messages to the Seven Churches*. Tulsa, OK: Harrison House, 2011.

Reumann, John. "Oikonomia = 'Covenant'; Terms for Heilsgeschichte in Early Christian Usage." *Novum Testamentum* 3 (1959): 282-92.

_____. *Stewardship and the Economy of God*. Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1992.

Rienow, Rob. "The Essential Role of the Family in World Evangelization." In "March-April," ed. Rick Wood. Special issue, *Mission Frontiers* (March 01, 2012): 1. Accessed April 24, 2014. <https://www.missionfrontiers.org/issue/article/the-essential-role-of-the-family-in-world-evangelization>.

Roxburgh, Alan J., and Fred Romanuk. *The Missional Leader: Equipping Your Church to Reach a Changing World*. San Francisco, CA: Jossey-Bass, 2006.

Roxburgh, Alan J., and Brian D. McLaren. *The Sky Is Falling: Leaders Lost in Transition*. Eagle, ID: ACI, 2005.

Ruthven, Jon. "The 'Foundational Gifts' of Ephesians 2.20." *Journal of Pentecostal Theology* 10, no. 2 (2002): 28-43.

_____. *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*. Tulsa, OK: Word & Spirit Press, 2011.

_____. *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis*. Tulsa, OK: Word & Spirit Press, 2013.

Sandford, John, and Paula Sandford. *Restoring the Christian Family*. Lake Mary, FL: Charisma House, 2009.

Schattschneider, Allen W. *Through Five Hundred Years: A Popular History of the Moravian Church*. Rev. ed. Bethlehem, PA: Moravian Church in America, 1990.

Scheidler, Bill and Dick Iverson. *Apostles, the Fathering Servant: A Fresh Biblical Perspective on Their Role Today*. Portland, OR: City Bible, 2001.

Schütz, John Howard. *Paul and the Anatomy of Apostolic Authority*. Louisville, KY: Westminster John Knox Press, 2007.

Scoggins, Dick. "Nurturing a New Generation of 'Pauline' and 'Petrine' Apostles." In "July-August," ed. Rick Wood. Special issue, *Mission Frontiers* (July 01, 2006): 1. Accessed April 24, 2014. <https://www.missionfrontiers.org/issue/article/nurturing-a-new-generation-of-pauline-and-petrine-apostles>.

Seters, John Van. *The Life of Moses: The Yahwist as Historian in Exodus-Numbers*. Louisville, KY: Westminster John Knox Press, 1994.

- Severance, Diane. "Herrnhut Revival: A Golden Summer." December 14, 2013. Accessed December 14, 2013. <http://www.christianity.com/church/church-history/timeline/1701-1800/herrnhut-revival-a-golden-summer-11630208.html>.
- Shantz, Douglas H. *An Introduction to German Pietism: Protestant Renewal at the Dawn of Modern Europe*. Baltimore, MD: Johns Hopkins University Press, 2013.
- Silk, Danny. *Culture of Honor: Sustaining a Supernatural Environment*. Shippensburg, PA: Destiny Image, 2009.
- _____. *Loving Our Kids On Purpose: Making a Heart-to-Heart Connection*. Shippensburg, PA: Destiny Image Publishers, 2008.
- Simson, Wolfgang. *Houses that Change the World*. Waynesboro, GA: Authentic, 2001.
- Smith, Derwood C. "Cultic Language in Ephesians 2:19-22: A Test Case." *Restoration Quarterly* 31, no. 4 (1989): 207-217.
- Smith, P. Kent. "Economy of Grace: An Early Christian Take On Vulnerable Mission." *Missio Dei: A Journal of Missional Theology and Praxis* 1, no. 4 (2013): 1. Accessed April 24, 2014. <http://missiodeijournal.com/article.php?issue=md-4-1&author=md-4-1-smith>.
- Snodgrass, Klyne. "I Peter II:1-10: Its Formation and Literary Affinities," *New Testament Studies* 24 (1977): 97-106.
- _____. *Ephesians*. Grand Rapids, MI: Zondervan, 1996.
- Spangenberg, August G. *The Life of Nicholas Lewis Count Zinzendorf*. London: Samuel Holdsworth, 1838.
- Spener, Philipp Jakob. *Pia Desideria*. Eugene, OR: Wipf and Stock Publishers, 2002.
- Stafford, Wess, and Dean Merrill. *Too Small to Ignore: Why the Least of These Matters Most*. Colorado Springs, CO: Waterbrook Press, 2007.
- Stockstill, Larry. *The Cell Church*. Ventura, CA: Regal, 1998.
- Tarr, Leslie K. "A Prayer Meeting That Lasted 100 Years." *Christianity Today* (January 1, 1982): 1. Accessed December 14, 2013. <http://www.ctlibrary.com/ch/1982/issue1/118.html>.
- "Temple Foundation Stone Discovered." *Christianity Today* 36, no. 6 (1992): 52.
- Thielman, Frank. *Ephesians*. Grand Rapids, MI: Baker Academic, 2010.

- Thiselton, Anthony C. *Interpreting God and the Postmodern Self: On Meaning, Manipulation, and Promise*. Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1995.
- Thomas, Christine M. "At Home in the City of Artemis: Religion in Ephesos in the Literary Imagination of the Roman Period." In *Ephesos Metropolis of Asia*, edited by Helmut Koester (Cambridge, MA: Harvard University Press, 2004), 81-117.
- Thompson, Marjorie J. *Family, the Forming Center*. Nashville, TN: Upper Room Books, 1996.
- Thurston, Bonnie. *Spiritual Life in the Early Church: The Witness of Acts and Ephesians*. Minneapolis, MN: Fortress Press, 1993.
- Vallotton, Kris, and Bill Johnson. *The Supernatural Ways of Royalty*. Shippensburg, PA: Destiny Image Publishers, 2006.
- Verhey, Allen, and Joseph S. Harvard. *Ephesians*. Louisville, KY: Westminster John Knox Press, 2011.
- Verner, David C. *Dissertation Series / Society of Biblical Literature*. Vol. 71, *The Household of God: The Social World of the Pastoral Epistles*. Chico, CA: Scholars Press, 1983.
- Villiers, Pieter G. R. de. "Communal Discernment in the Early Church," *Acta Theologica* (2013): 132-155.
- Virkler, Mark, and Patti Virkler. *How to Hear God's Voice*. Shippensburg, PA: Destiny Image Publishers, 2006.
- Wagner, C. Peter. *Apostles and Prophets: The Foundation of the Church*. Ventura, CA: Regal, 2000.
- Wallace, Daniel B. *Greek Grammar Beyond the Basics*. Grand Rapids, MI: Zondervan, 1997.
- Watson, David. "Home Page." Touchpoint: David Watson's Blog. May 13, 2014. Accessed May 27, 2014. <http://www.davidlwatson.org>.
- Weinlick, John R. *Count Zinzendorf: The Story of His Life and Leadership in the Renewed Moravian Church*. Nashville, TN: Abingdon Press, 1956.
- Weinlick, John R. and Albert H. Frank. *The Moravian Church through the Ages*. Bethlehem, PA: Moravian Church in America, 1989.
- Wesley, John. *The Journal of the Reverend John Wesley, A. M.* New York, NY: T. Mason and G. Lane, 1837.

- Wessner, Mark D. "Toward a Literary Understanding of Moses and the Lord 'Face to Face' (PANÎM 'EL-PANÎM) in Exodus 33:7-11." *Restoration Quarterly* 44, no. 2 (2002): 109-116.
- White, John. "Changing the Wineskin Is Not Enough." *House2House* no. 9 (2005): 11. Accessed April 25, 2014. http://issuu.com/house2house/docs/mag_issue_9/11.
- _____. "Home Page." LK10: Connecting & Equipping House Church Leaders Around the World. 2014. Accessed May 27, 2014. <http://www.lk10.com>.
- _____. "Mega Church Pastor: 'We Are Completely Off Base with What Discipleship Means'." *Stories from the Revolution: The Journal of the LK10 Community* (Blog), September 19, 2011. Accessed May 26, 2014. <http://storiesfromtherevolution.blogspot.com/2011/09/mega-church-pastor-we-are-completely.html>.
- _____. "Why the Missional Movement Will Fail (2)." *Stories from the Revolution: The Journal of the LK10 Community* (Blog), September 17, 2011. Accessed May 26, 2014. <http://storiesfromtherevolution.blogspot.com/2011/09/why-missional-movement-will-fail-2.html>.
- White, R. Fowler. "Gaffin and Grudem on Eph 2:20: In Defense of Gaffin's Cessationist Exegesis." *Westminster Theological Journal* 54, no. 2 (Fall 1992): 303-320.
- Williams, Ritva H. *Stewards, Prophets, Keepers of the Word: Leadership in the Early Church*. Peabody, MA: Hendrickson Publishers, 2006.
- Wilson, Ian Douglas. "Face to Face with God: Another Look." *Restoration Quarterly* 51, no. 2 (2009): 107-114.
- Wilson, Marvin R. *Our Father Abraham: Jewish Roots of the Christian Faith*. Grand Rapids, MI: W.B. Eerdmans, 1989.
- Wimber, John. *Everyone Gets to Play: John Wimber's Writings and Teachings on Life Together in Christ*. Boise, ID: Ampelōn Publishing, 2008.
- _____. *Power Evangelism*. San Francisco, CA: Harper & Row, 1986.
- Winter, Ralph D. "Editorial Comment." *Mission Frontiers* (March 1, 2005): 1. Accessed May 27, 2014. <https://www.missionfrontiers.org/issue/article/editorial-comment24>.
- Wright, David P. *Inventing God's Law: How the Covenant Code of the Bible Used and Revised the Laws of Hammurabi*. New York, NY: Oxford University Press, 2013.
- Yannoulatos, Anastasios. "Rediscovering Our Apostolic Identity in the 21st Century." *St. Vladimir's Theological Quarterly* 48, no. 1 (2004), 3-20.

Zinzendorf, Nikolaus Ludwig von. *Christian Life and Witness: Count Zinzendorf's 1738 Berlin Speeches*. Edited by Gary S. Kinkel. Eugene, OR: Wipf & Stock Pub, 2010.